

Olivet Nazarene University Digital Commons @ Olivet

Preacher's Magazine

Church of the Nazarene

6-1939

Preachers Magazine Volume 14 Number 06

J. B. Chapman (Editor)
Olivet Nazarene University

Follow this and additional works at: https://digitalcommons.olivet.edu/cotn_pm



Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), [International and Intercultural Communication Commons](#), [Liturgy and Worship Commons](#), [Missions and World Christianity Commons](#), and the [Practical Theology Commons](#)

Recommended Citation

Chapman, J. B. (Editor), "Preachers Magazine Volume 14 Number 06" (1939). *Preacher's Magazine*. 162.
https://digitalcommons.olivet.edu/cotn_pm/162

This Book is brought to you for free and open access by the Church of the Nazarene at Digital Commons @ Olivet. It has been accepted for inclusion in Preacher's Magazine by an authorized administrator of Digital Commons @ Olivet. For more information, please contact digitalcommons@olivet.edu.

The PREACHER'S MAGAZINE

WE NEED that impartation of divine strength and power which shall make us more efficient in doing the work that is in our hands to do. It is that power that makes some more efficient than others; that peculiar something that seems to be both a grace and a gift; that which, for want of a better name, we sometimes call unction. It is that strength and power which is peculiarly religious; which comes through men and is not of men; a voice within the voice; thought within the thought; words within the words. There is something about it that carries conviction to sinners, that imparts blessing and comfort to believers. It comes to those who are seeking after God and righteousness, like a breath from heaven. Somehow it fills the place. Paul began his work with boldness. Everywhere he went we find that he opened his mouth boldly. We find the secret of this in that he prays himself for this gift, and asks the church to pray that he may be able to speak boldly as he ought to speak.—P. F. BRESEE.

The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

A Well Planned Worship Service

THE EDITOR

THERE is no doubt that some people are assisted in their endeavor to worship by having in advance some idea of what is to compose the service and what is to be the general order followed. Spontaneity is wonderful for occasions, but is not dependable as a regular affair. The preacher should have a definite idea of where he is going from the time the first hymn is announced until the last handshake at the door. If an unusual outpouring of the Spirit directs the meeting into other channels, he should always be glad. If some special providence gives a new direction to the order of things, that too will be welcome. But if the meeting proves to be "usual," it should have order. It should begin, proceed, climax and end. It should be neither too long nor too short. It should be balanced between worship and service. It should provide for as much sharing as possible. It should lead to the fulfillment of a prethought-out purpose, and it should not be permitted to deteriorate into a shallow ending. A good start, some definite progress, a timely and definite end—these make a good service.

There is, so far as I know, small place for a detached "song service." The meeting should be one meeting consisting of several orderly parts, each part contributing to the rounding out of the whole. This means that the preacher must be the real director of every part of the service.

A young pastor remarked, "I have never been told just how to conduct a service. I am especially anxious to improve the form and force of my morning worship service." Thinking there may be others like him, I asked one who has made some study of this very matter to give me in detail what he thinks is a good plan for the morning service in the average church, large or small. I submit the plan as he gave it to me, as follows:

SERVICE SUGGESTION NUMBER ONE

Invocation.

Hymn of praise to God.

Psalm and short prayer of thanksgiving.

"Our Father, which art in heaven . . ."

Hymn of faith or prayer.

General Prayer.

Hymn of confidence or personal testimony.

Offering.

Song of willingness and receptivity.

Sermon.

Hymn of consecration or invitation.

Benediction.

SERVICE SUGGESTION NUMBER TWO

Invocation.

Hymn, "Majestic Sweetness" (44).

Psalm 48.

Prayer (short prayer of thanksgiving and humility).

The Lord's Prayer.

Hymn, "Guide Me, O Thou Great Jehovah" (18).

General Prayer.

Scripture reading.

Hymn, "Jesus Is All the World to Me" (237).

Offering.

Hymn, "Break Thou the Bread of Life" (529).

Sermon.

Hymn, "All Hail the Power of Jesus' Name" (1).

Benediction.

SERVICE SUGGESTION NUMBER THREE

Hymn of Praise.

Devotional Scripture (Psalm).

Hymn of Humility or Need.

Prayer.

Scripture lesson.

Song of Testimony.

Offering.

Hymn of readiness.

Sermon.

Hymn of consecration or challenge.

Benediction.

(The "special song" should be placed in the service according to type of song (words) used, that is, of testimony should be after scripture.)

SERVICE SUGGESTION NUMBER FOUR

Hymn, "Worship the King" (34).

Scripture reading, Psalm 71:1-8.

Hymn, "My Faith Looks Up to Thee" (39).

Prayer.

Scripture.

Hymn, "He Leadeth Me" (147).

Offering.

Hymn, "Holy Ghost, with Light Divine" (245).
(Might be solo.)

Sermon.

Hymn, "O Zion, Haste" (518). (Would depend entirely on nature of sermon.)

SERVICE SUGGESTION NUMBER FIVE

Hymn of praise.

Psalm of need and trust.

Prayer.

Hymn of confidence or testimony.

Scripture reading.

Offering.

Hymn or song, for guidance.

Sermon.

Hymn of consecration or invitation.
Benediction.

SERVICE SUGGESTION NUMBER SIX

Hymn, "From All that Dwell Below the Skies" (12).
Psalm 64.
Prayer.
Hymn, "Meditation" (104).
Scripture reading.
Offering.
Hymn, "Every Day and Hour" (249).
Sermon.
Hymn, "A Charge to Keep I have" (131).

It is of course understood, that like all models, circumstances will call for variations and time will enable each preacher to improve and establish a form and to develop a force of service that will be more to his purpose than any that others can suggest. But I believe the foregoing are worth con-

sidering, and that most of our meetings would be better for a more thoughtful planning.

We do not, as a rule, select the hymns with sufficient care. We are largely overburdened with "special singing." We run our "preliminaries" too long. We dwell too much on the "announcements." We stand still or go backward too much. We inject a too secular atmosphere by the introduction of extreme items and light emphasis on incidental things. We have not given thought to developing a pleasing voice—there is too much "metal" in the average preacher's tones. We are not as dignified as we could well be in our posture and bearing in the pulpit. We do not read the scriptures well. We start preaching at relatively too late a minute. We often preach too long. We waste time getting started in the sermon. We scatter and spread and show want of concentration. We do not know how to conclude the service properly. We do not all have all these faults, but most of us have some of them, and there is nothing better than that we should look at the model and try to mend our ways.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Self-control a Fruit of the Spirit

Now the fruit of the Spirit is . . . temperance
(Gal. 5:23).

WE HAVE come to the last fruit of the Spirit, and the first question that might arise in our minds is why is this special fruit of the Spirit put last? Is this the climax? If so we have often neglected it in our concept of Christian experience. We have looked upon other manifestations as more important. Someone has suggested that it is put last because it is essential in connection with all of the other elements of fruit-bearing. Possibly this is the reason. But whatever the occasion for this position of this particular manifestation of the Holy Spirit's presence in our soul, as we stop to meditate upon it we feel that it is a very important element, and also an often neglected phase of the spiritual life.

THE SCRIPTURE USE OF THE WORD

When we turn to the Scriptures to note the various uses of the word, we find that it is not frequent in its occurrence. The noun and its verbal form are found only in Acts, St. Paul's Epistles and 2 Peter. In Acts, however, it is used by the Apostle Paul, so we see that he is the principal one to employ this term to denote an essential grace.

In bringing forth self-control as a desirable element of Christian character, the apostle might have brought the ideal from his Hebrew background, for we read in the Book of Proverbs, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (16:32). Another passage also is similar, "He that hath no

rule over his spirit, is like a city that is broken down and without walls" (25:28). Moreover in the Wisdom of Sirach, which although not a canonical book belonged to the Hebrew wisdom literature and was held in high esteem, we have the thought presented more or less from the general standpoint rather than the religious, but the underlying element of self-mastery is there.

*My son, follow not the lusts of thy soul,
And refrain thyself from its desire,
If thou fulfill the desire of thy soul,
Thou wilt be like him that fulfilleth his enemy's wish.*

*Delight not thyself in overmuch luxury,
For double is the poverty thereof.
Be not a squanderer and a drunkard,
Else there will be nothing in thy purse* (18:30-33).

Then from his own experience the Apostle Paul might have gathered suggestions for he had found himself very much disorganized under the bondage of sin; he discovered that self-control was impossible, and he was the victim of the ever dominant element within his soul that incited to all manner of coveting and drove him hither and thither at its command. Having experienced this in his unregenerate state, he no doubt rejoiced in the fact that the Spirit, having come into the soul, reinstated man in full possession of his powers and gave to him the ability to rise regnant and through grace become master of himself.

As we have noted the apostle uses this term in

Acts. He was addressing Felix, "And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me" (24:25). Someone has suggested that the presence of Drusilla by his side was in itself a proof how Felix had failed in this virtue.

While we have noted this passage in passing, it is the use of the term in the Pauline Epistles and in 2 Peter that interests us most. The references in the Pauline Epistle consist of the one that is found in our text, another in Titus 1:8 where it is stipulated as a requisite for a bishop and in 1 Cor. 9:25.

The most important passage is the last we have mentioned, 1 Cor. 9:25. Here the apostle is taking a figure from the athletic world, and applying it to the Christian saying, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." Commenting on this passage one writer has said, "Here the apostle is dealing with the question of Christian liberty, and he unhesitatingly defends liberty in view of meats and drinks, in view of marriage, and also the Christian pastor from manual labor because the church ought to support him. But temperance comes in in the foregoing of these, if need be, for the sake of effectiveness in Christian work. The free man of Christ is living in a world of dangers. He has to face customs innocent in themselves but inextricably bound up with sinful temptations; he has to gain men, steeped in traditions and prejudices, to Christ; he has to think of brethren less advanced than himself, and has to remember his own sinful tendencies. He is thus like an athlete with a race to run or a pugilist with an antagonist to knock out. The athlete or the pugilist had to undergo a rigorous training beforehand. For ten months before the actual contest, he was under oath to follow a prescribed diet and a strenuous training."

In 2 Peter we have the term again as in our text as one of the manifestations of Christian grace within the heart. We will have reference to its use in this connection when we discuss the meaning of the term.

THE SIGNIFICANCE OF THE TERM

While following the thought of self-control through the different passages where it appears, we have gleaned something of its meaning, but we would now turn to a more specific study. This we would approach first from the standpoint of derivation. It comes from a word denoting strength and the preposition in, so the reference is to the strength of man directed within himself.

Again considering its meaning more specifically in connection with the outstanding passage that we discussed, the same writer continues his comment on the term by saying, "But it is not Christian temperance unless the aim is Christian, and St. Paul here has more in view—ininitely more—than mere physical self-control. To him the body itself is part of the personality to be redeemed and to rise with Christ a spiritual body. Christian temperance in-

cludes the guiding, the foregoing of privileges, the risking of reputation for others in order that they may be won to Christ. When a man can so stand against self-ease and self-praise, against the accidents of fortune and the rage of enemies, and meet them all as a disciplined army meets the foe, and all this in absolute purity of motive and temper, mind and body, then he is temperate in this wide, all-embracing sense."

Turning to the reference in 2 Peter where temperance appears in the list of virtues which are to be added, we find that it comes very early in the list. In fact this list seems in some ways to be reversed in order from the one in Galatians. One writer feels that there is a psychological connection in this list that it represents a distinct moral progress, that the advance is from the lower to a higher stage. "Faith furnishes moral energy," he says, "it, knowledge, and it in turn temperance or self-control till we are led up to love. Here undoubtedly its place in the list throws light on its meaning. It springs out of faith, which supplies the moral energy for and the practical acquaintance with the conduct that ought to be pursued and avoided. It is the mastery of self over its own internal hostile forces, just as 'endurance' (patience) is mastery of the self in face of outward enemies. Temperance and endurance are indeed closely akin. When the struggle is against one's own lusts, the necessary virtue is temperance; when it is against hostile forces from without, then endurance—a military word—is the virtue required. The place of knowledge and energy before it in the list shows that temperance needs both strength and insight as elements."

From the Scripture use of the term and from the significance of the word itself we glean its meaning and the nature of the grace we are to cultivate in developing it in our lives. There is a feeling of inward satisfaction when one through grace realizes a mastery over his own urges and drives and that he can arise in regnant manhood and bid the calling of appetite and desire to cease. If we cannot master ourselves, then may we ever hope to master others?

Concluding we would give a religious maxim from a holiness writer in which he exhorts, "Keep a strict guard over thy tongue, thine ear and thine eye, lest they betray thee to things vain and unlawful. Be sparing of thy words, and talk not impertinently or in passion. Keep all parts of thy body in a just decorum, and avoid immoderate laughter and levity of behavior."

Liberty Self-determined

Liberty may be defined, but it is not ultimately determined by governments. A citizen may have liberty in a despotism. A saint may be free even in a prison. Liberty is determined by the good and noble within, and not by conditions without either imposed or enjoyed. You may determine your own liberties. If you choose the good, you are free; if impulse and desire rule, you are a slave.—*Christian Advocate*.

The Patmos Letters of Jesus

Fourth and last article in a series on

"THE MESSAGES OF JESUS TO THE SEVEN CHURCHES"

H. Orton Wiley

THE TRIUMPH OF THE GLORIFIED CHRIST

IN OUR previous discussions we have endeavored to show that the prophetic visions of the Old Testament found their focus and fulfillment in the one great vision of the glorified Christ; and that this vision in turn became the connecting link between the glorified Christ and His Church on earth. We shall now endeavor to show that the promises made by Christ to the churches comprehend a perfect world triumph. These promises are unique in that they cover the outstanding facts in the history of Israel, but place the triumph of Christ over against every failure of Adam's fallen race. Notice this development in a brief preview of the promises. (1) To Ephesus, He promises that there shall be a tree of life in the midst of the paradise of God. Man began in paradise, but was overcome of Satan; now there is to be a new paradise, and a tree of life from which we shall eat and live forever. Christ therefore re-established the race on a new plane of spiritual life and power through His redemptive work. (2) To Smyrna, He promises that they shall not be hurt of the second death. Here is an allusion to the fall of our first parents, but under the new regime there shall be given a crown of life. Life overcomes or swallows up death in victory. (3) To Pergamos, He promises the hidden manna, and the white stone. These suggest the wilderness period and God's care for His people. The white stone suggests the establishment of the priesthood. Here then in the new order, Christ becomes the "hidden manna," within the veil, and to the overcomer is given a new and spiritual priesthood—a worker together with Him for the salvation of a lost world. (4) To Thyatira, He promises power over the nations in which they shall rule with a rod of iron. This suggests that Canaan period and the driving out of the inhabitants in order to the occupation of the promised land. This land is at once the emblem of the promised rest, spiritually, and the symbol of a new and better country which is to come. As a spiritual rest, the author of the Hebrews connects it with the Sabbath. (5) To Sardis, He promises white raiment and the Book of Life—another emblem of priestly service on a higher and more permanent plane—that of a full entrance into the holy of holies. (6) To Philadelphia is promised a new and abiding temple, and a new city; while (7) to Laodicea is the promise that they shall sit down with Him on His throne. Here then under the symbol of the ancient people of Israel, there is to be a new race and a new people. These will not fail as did the former, but shall be a chosen generation, a royal priesthood, a holy nation, a

peculiar people that they should shew forth the praises of Him who hath called them out of darkness into his marvelous light.

I. THE PROMISE TO EPHEBUS—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." It was Henry More who said, "There never was a book penned with such artifice as this of the Apocalypse." The introductions look back to the revelation of the glorified Christ; the promises look forward to His final triumph. Over against the old race in Adam, is placed the new race in Christ. We are therefore to put off the "old man" which is the nexus of the Adamic race, and put on the "new man" which after God is created in righteousness and true holiness. This connection of the Spirit with Christ in the establishment of the new race must not be overlooked. The older order culminated in the humiliation of Christ; the new order begins with the glorification of Christ and the manifestation of His glory on the day of Pentecost. The earthly life of our Lord was a transition period in which the order came to its sad end in the crucifixion, and the new order was initiated by the resurrection of Christ—the first begotten from the dead. And so this new order begins with a new paradise and the restoration of the tree of life.

II. THE PROMISE TO SMYRNA—"He that overcometh shall not be hurt of the second death." Also previously, "Be thou faithful unto death and I will give thee a crown of life." Negatively, the overcoming one shall not be hurt of the second death; positively there shall be given the crown of life. But Christ places this latter first, for death after all shall be swallowed up of life. Christ is the Prince of Life and gives to His people something that death can never touch. It was the consciousness of the life and immortality brought to light through the gospel, that enabled the Smyrnans to die with their eyes opened upon a better world. To them the veil was thin and immortality hovered just above them. The testimony of the saints of all ages witnesses to the fact that Christians die well. Life is the rich gift of Jesus Christ. Life with it abundant fullness, life in holiness and righteousness, life unending and eternal.

Ian Maclaren in "The Victor's Crowns" has this to say of the second death, an expression which occurs three times in Revelation and is peculiar to this book. "The church was a martyr church. It was familiar with scenes of martyrdom. But there is a death far more solemn than that of the martyrs. Their death was but a separation of the soul from the body; the second death is a separation of the soul

from God. Death does not mean a cessation of being. Its primary thought is separation. What touches the surface of mere bodily life is but a faint shadow and parable; and the second death is like a second tier of mountains behind and above it, sterner and darker than the lower hills of the foreground. What desolation, what unrest, what blank misgivings, what peeling of capacities, faculties, opportunities, delights may be involved in that solemn conception we can never tell here. God grant that we may never know."

III. THE PROMISE TO PERGAMOS—"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." It will be recalled that Pergamos was the "City of Mystery" and the seat of occultism. Jesus promises therefore to give to this church, the reward of a true mysticism—an inner, satisfying spiritual experience. The orderly sequence should be noted here (1) the promise of the tree of life to Ephesus; (2) the promise that this should never be touched with death to Smyrna; and (3) the promise of the "hidden manna" to nourish this new life made to Pergamos. The whole scene suggests the wilderness period of Israelitish history, when God fed His people with manna. The "hidden manna" referred to here was that portion that was placed in the golden vessel and kept in the Ark of the Covenant beneath the mercy-seat, with the tables of the law and Aaron's rod that budded. While on earth, "Christ was the manna, or the bread sent down from heaven. After His death, resurrection and ascension, the veil hid Him from physical sight, but through the Shekinah that burned over the mercy-seat we may now feed upon this "hidden manna." The world does not know the Holy Spirit, but He is given to the children of God who by faith enter within the veil into the holy of holies.

There has been much speculation as to what is meant by the "white stone." We are reminded that white pebbles were dropped into the urn for acquittal by the Greek judges, and black ones for guilt. Also that a stone was bestowed upon the victor in the games which gave him special privileges. A stone was often given to guests as a passport to idol banquets. Then again, the white stone has been given prominence in the works of a modern writer, in which the story is told of friends who broke the white stone and engraved each other's name upon the pieces. Years later, when one of the friends had become wealthy and influential, and the other through misfortune had sunken into poverty, the latter presented the stone to his friend and received by it all the benefits which his friend could confer. However beautiful this may be as an example of the grace of Christ who gives us access to the throne through His own name, it is probable that the reference is to the Urim and Thummim of ancient Israel. In the breastplate which the high priest wore upon his vestments, the diamond was not included. Tradition, however, tells us that a "stone of purest white shining was kept within the folds and on this was written the name of Jehovah. It was passed from

one high priest to another at his induction into office, and was never looked upon by other than the high priest. It was upon this stone that a new name was engraved, not the victor's name but that of the Giver, and refers to some newness of character and glory in Christ, to be made known only to the receiver, and which none but he could understand."

IV. THE PROMISE TO THYATIRA—"And he that overcometh and he that keepeth my works to the end, to him will I give authority over the nations; and he shall rule them with a rod of iron; as the vessels of the potter are broken to shivers: even as I received of my Father." "And I will give him the morning star."

It will be noticed that there is an addition here not found in the messages to the other churches—"he that keepeth my words to the end." Doubtless this was a special need of Thyatira, situated as it was amidst the wealth and opulence of that time. As the manna suggested the wilderness state, so the "rod of iron" suggests the conquest of Canaan. It is based upon Psalm 2, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." There is doubtless a reference here to the triumphant kingdoms of David and Solomon. This glorious period in Israel's history is predictive of the reign of Christ, "For he must reign till he hath put all enemies under his feet. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all."

Two things stand out clearly here—the power of Christ to give victory, and the dawning of a new day. As when Israel crossed the Jordan and entered into their inheritance, it marked the dawn of a new day in the history of that people, so the entering in upon our spiritual inheritance marks a new day in the history of every saint of God. Entire sanctification viewed from the standpoint of a cleansing from inbred sin, is a finished work, a "rest of faith" in God. But from its point of endowment it is a life of devotion to God. Dr. Dale once said that Wesley's doctrine of perfect love had in it all the elements of a world-wide reform had it been pressed with courage. "All power is given unto me in heaven and in earth," said Jesus. "Go ye therefore and make disciples of all nations." I have wondered whether or not the church is as militant as she should be in the use of this divinely given power.

Closely related to this endowment of power which brings victory to the people of God, is the promise of the "morning star," the beginning of a new day. In Revelation 22:6 Christ speaks of Himself as the "bright and morning star." As related to individual experience, it is well for us as ministers to keep in mind and to teach clearly what our earlier Nazarenes, and especially our founder taught so definitely and explicitly. "When the precious second work of grace is accomplished in the human heart," says Dr. Bresee in his sermon on "The Transfiguring

Gaze," "every element of Christian life exists in completeness or perfection. Not the perfection of largest growth nor of greatest maturity, but the perfection which comes from the absence of antagonisms. . . . Christian perfection is brought about by the second work of grace and means, primarily, that the antagonisms of sin have been removed and that the soul is filled with the love of God—the pure love of God fills a pure heart." But entire sanctification does not save a man from all the conditions resultant from the fall. He is still dull of apprehension—sharpened somewhat, brightened somewhat, still dull. His intellect is weak and more or less inactive. His will though freed from the power of evil and habit that caused it to act as a trip-hammer toward evil, now acts freely Godward, yet it has not the strength always of an imperial purpose. There are hereditary conditions of temperament and habit. His grandfather and father were behind time and this man seems to have been born late and never to have caught up. The slowness lingers in him. There is a condition of lack of industry, both mental and physical slothfulness; a more or less wrecked condition of brain and muscle, that purifying the heart and filling it with love does not in a moment fully cure. . . . Some have only a one-horsepower motor, with a twenty-horsepower business on hand, and of course the power gives out, not because there is not an abundance at the central works, but because there is no enlarged capacity to receive and use it. It is evident that there is much to be done in and thus through a man after he is sanctified wholly. The apostle says we are to behold, to gaze into the Word. To behold means so much. It is not a casual look. It is a continuous gaze. It is putting things aside. It is the gathering up of our forces. It is the soul's longing passion toward God. . . . Then comes the transfiguring power, by the Lord, the Spirit. The Holy Ghost will possess the impassioned soul. The intellect will feel its power. There will be acceleration and tenacity and firmness of grasp. He will overcome hereditary tendencies and temperament. He will engender intensity, enlarge the motor, and strengthen the conductors" (Sermon, "Transfiguring Gaze," page 144). In another connection he says, "The great thing is soul life. There is some Christian experience in this earth. We thank God for what there is. But I am more and more convinced that anything like a creditable article of Christian experience is now and always has been a scarce commodity. Men and women have passed the first and second stations of initiatory work, in whom carnality is destroyed, who are crucified to the world, in which Jesus Christ lives His life on earth, who go on with steady victory through the blood of the Lamb and the word of their testimony are not plentiful" (Sermon, "The Lifting of the Veil," p. 136). "There are churches," he continues, "which are pentecostal, not simply in name, but in the presence and power of the Holy Ghost, where men and women walk in His fellowship and are filled with heavenly comfort, to whom the earth is a little ante-chamber to the skies, a little standing place to stretch their pinions for immortal flight—churches unworld-

ly, heavenly minded, divinely filled—but they are evidently scarce" (p. 139).

The promise is that He will give us the "morning star." Our sun shall never go down. There are limitless expanses of grace not only for the individual life, but for the races of men. The rod of iron seemingly must precede the scepter of gold. Who knows but the shaking of the nations may be but the preparation for His glorious coming which shall usher in the new day of world history—the new heavens and the new earth wherein dwelleth righteousness. He who has promised us the morning star, is himself the "bright and morning star." Of the increase of His kingdom there shall be no end.

*There is a land of pure delight,
Where saints immortal reign;
Where fadeless day excludes the night,
And pleasures banish pain."*

V. THE PROMISE TO SARDIS—"He that overcometh the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his holy angels."

As the church at Thyatira suggested the conquest of Canaan, and the blessedness of a new experience in grace, so here there is stressed the necessity of a new ministry. It is well known that the ancient promised land was situated at the cross-roads of the two continents. Across its upper portion were the great trade routes of the nations. At Jerusalem was the temple with its white-robed priests and its spiritual ministry to the nations. From the sanctuary there was to flow to the uttermost parts of the earth, the knowledge of Jehovah. And so there is the promise of a new priesthood—the white raiment of outward righteousness and inward purity. White is the livery of heaven. There are white linen, white robes, white horses, white clouds, a white stone and a great white throne. The priests were clothed in fine linen pure and white. Their garments could not be mixed with wool for wool had touched flesh, and the anointing oil could not be poured upon it. This new ministry is a ministry of outward righteousness and inward holiness.

"I will not blot out his name" refers to an ancient custom in which every city had its roster of inhabitants. When one died his name was removed or blotted out. Jerusalem is the city of the living God, and only the names of the living are there. The promise is that we shall not die but live, and in living fulfill the glorious ministry of a spiritual priesthood, under the direction of Him who alone is our great High Priest.

"I will confess his name before my Father and his holy angels." When a soldier has distinguished himself in the service of his country, the reward is not given in secret. Part of the award is its publicity. He receives honorable mention before the army and his name is heralded over the wires, and through the papers. Those who serve in honor here will be honored there—not in some off-hand perfunctory manner, but before the Father and His holy angels.

What a challenge to righteous living and holy warfare!

VI. THE PROMISE TO PHILADELPHIA—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

As in the promise to Sardis which carried with it the thought of priestly functions in the ancient tabernacle, so here the tabernacle has merged into the great temple of history. Here the priestly functions have been brought to their perfection. Here there is a perfected home, a perfected city and a perfected temple. These could never arise out of earth, they must come down from heaven. But there is admittedly a strange anomaly here. The promise is that we should be pillars in the temple of God, and yet John states explicitly that in the New Jerusalem he saw no temple therein, for the Lord God and the Lamb are the temple of it. This refers to the fact that the home, the city and the temple have all reached the place of true sacredness. Sanctity reigns both in the home and in the city. There are no longer needed any earthly stimulants to worship, such as buildings and altars, prayers and chants, for the souls of men will be poured out in holy adoration and praise, as their eyes gaze upon Him who is the Redeemer, the Holy One of Israel. What rapture will be ours when we see Him face to face and are changed into His glorious likeness.

The promise is, "I will make him a pillar in the temple of my God, and he shall go no more out." When we recall the fear of earthquakes in which the people lived, dwelling frequently in improvised buildings outside the city walls, this promise takes on added significance. There is a city "which hath foundations, whose builder and maker is God." There the saints shall go no more out. Here each year marks those that have gone out from among us. There they shall abide forever. Someone has defined a pillar as "founded on the basis of a firm faith, mounting up with the clear shaft of a shining life, and having their persevering tops garlanded about according to God's promise, 'I will give thee a crown of life.'"

Note the inscriptions on the pillars. (1) The name of my God. Here is the inscription of the architect, the sculptor or the painter, which every true work of art bears. These pillars are the work of the divine Architect and he is not ashamed of the product. Nature as we know it never produced a saint. It has produced scholars and artists, statesmen, potentates and kings, but only divine grace can make a saint. (2) The name of the "city of my God, New Jerusalem, which cometh down out of heaven from my God." This implies that we are citizens of the City of God. In some sense the city is a part of us, here we live, here we exercise our franchise and our freedom, here it is that we are enrolled, and here we have our address that others may reach us. On earth we have ever been pilgrims and strangers, but we seek a city. Wherefore God is not ashamed to be

called our God for he hath prepared for us a city. (3) I will write upon Him my new name. It is not merely the name of sons by creation, but sonship by redemption. All that is involved in the name of Jesus shall be ours forever. Compare then the vision of the temple which is above, rising as it does out of this promise which is before us. There the redeemed abide in the presence of their Lord. All temptations are past forever, the glorious morning of light and peace and blessing dawns, and its sun shall never go down.

VII. THE PROMISE TO LAODICEA—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

In some sense this is the highest and richest of all the promised blessings. Here is an outstanding illustration of the scriptural statement, that where sin abounded, grace doth much more abound. So low down in the scale of spiritual life were the Laodiceans that they could scarcely be endured, and yet through the power of God's grace they may yet be lifted up and made to sit with Christ in His throne. Notice the word "sit" is here used. No more battle, no more conflict, no more struggle and worry. Just as through divine grace, Christ's victory becomes ours, so at the last His throne becomes ours.

Note then the order of Christ's holy triumph. (1) In Ephesus is planted anew the Tree of Life in the Paradise of God; (2) In Smyrna, he negatives the fall and brings eternal life to triumph over death; (3) In Pergamos, he delivers His people from the bondage of sin in Egypt and establishes an initial priesthood, giving to His people the "hidden manna" and the "white stone." (4) In Thyatira, we have the inheritance restored and enter in upon the land promised to our fathers. Here we are delivered out of the hands of our enemies and serve Him without fear in holiness and righteousness before him all the days of our life; (5) In Sardis the priestly ministry is enlarged. Cleansed from all unrighteousness we are to serve in the sanctuary, proclaiming this gospel of the kingdom to the ends of the earth. Hence we are given white raiment and the book of life. (6) In Philadelphia the tabernacle has been exchanged for a new and glorious temple. Permanency has become a part of the divine plan. The saints of God become pillars in the divine structure, their lives a testimony to the power of divine grace which transforms both the individual and his environment—delivers from sin and its consequences, and where it is recorded of them that they shall go no more out forever. (7) In Laodicea we reach the place of final triumph—the throneroom of the King. What a glorious triumph of the Captain of our salvation! In His union with us, he has caused us to triumph.

HOW BEAUTIFUL THE THOUGHT THAT:

1. Those who, like the Ephesians, resist the allurements and attractions of an earthly paradise, shall be rewarded with a paradise above, where the tree of life forever supplants the subtleties of sin.

2. Those who, like the Church at Smyrna, resist evil even unto death, shall never be hurt of the second death, but be crowned with eternal life.

3. Those who, like the Church at Pergamos, are not deceived by the false religions and occult sciences of this world, shall be rewarded with the true mystery of spiritual things, the hidden manna and the white stone.

4. Those who, like the Church at Thyatira, are not overcome by an oppressive commercialism, or deceived by a materialistic philosophy, shall themselves rule.

5. Those who resist the false pretensions of formalists and refuse to live on past experiences, but maintain a present communion with Jesus Christ, shall like Sardis be clothed with the garments of a priest and shall minister in spiritual things to a people who, wearied with sin, are longing for peace.

6. Those who, like Philadelphia, overcome the forces which would debauch and degrade mankind, and who persistently wage a holy warfare against these ungodly practices, shall some day find their fightings over. They shall rest in security, permanent as the pillars in the temple of God, clothed with the authority of His Church, and finding their strength in an impartation of a new nature—the divine name.

7. While those who, like the Laodiceans, successfully combat the awful spirit of lethargy which pervades the world—those who escape the lukewarmness of the Church and maintain their zeal for the cause of Christ—these shall be exalted to His throne, where they shall sit down and reign as kings and priests forever and ever.

(THE END)

Ministry of the Deaf

THE deaf of the United States need the full gospel. They are being deluded and filling the broad road that leads to eternal destruction. The deaf are neglected it seems. There is almost no full gospel minister of the deaf in the country. There are ministers, churches and missions for the deaf in the Union. The religions are: Catholic, Episcopal and Lutheran, and they are dead religions. In Minneapolis and St. Paul, Minnesota, the deaf Catholics and Episcopalians have meetings once a month and it is not enough. The *Deaf Lutheran* is a four-page monthly paper published at St. Louis, Mo., by the Board of Missions for the Deaf of the Lutheran Synod of Missouri, Ohio and other states. The Lutheran ministers to the deaf are located in Brooklyn, Detroit, Chicago, Milwaukee, Kansas City, Omaha, St. Paul, Minneapolis, Duluth, Seattle, Portland, Oakland, Los Angeles, Indianapolis, Oklahoma City, Cleveland, Sioux Falls, St. Louis, Spokane and Winnipeg, Canada. They have two ministers to the deaf and blind. They have a Lutheran school for the deaf located at Detroit, Michigan. These ministers preach in more than two hundred cities in our land; they conduct classes in religion at many

state schools for the deaf. These institutions for the deaf are supported by each state. Each state has one or more schools for the deaf.

What about the full gospel churches and boards? Are they asleep about the deaf? One of the Lutheran ministers of the deaf gave information how he learned the sign language and he is graceful at it. He excels most of the deaf-mutes in the sign language and he is not a deaf-mute. He hears and is normal. He attended Concordia College in Milwaukee and Concordia Seminary in St. Louis. During his last year in Concordia Seminary he learned a few signs from a missionary so that he was able to preach a short sermon. Upon graduation he knew very little of the signs. Most of them he learned from mingling with the deaf. He attended the meetings of their literary society at a deaf school, their socials, called on the deaf, and every week he went to a deaf-mute who taught him more of the signs. That was the way he learned it and he believes it is a good way.

Some young men and girls go to Normal School at Washington, D.C., where Gallaudet College for the deaf is situated. Another way to learn the signs well is to take J. Schuyler Long's "Manual of Signs." Mr. Long is deceased and his widow still sells these manuals. Her address is Mrs. J. Schuyler Long, School for Deaf, Council Bluffs, Iowa. Of course one has to have someone to coach him in connection with the sign book. Several of the teachers at deaf schools never knew how to talk in the sign languages after they completed their courses at the universities and normal schools. They secured positions as teachers of the deaf and in a short time they knew how to talk in the sign language. It does not take long to learn the sign language if a person is interested and has his heart in it. What about foreign missionaries, as they have to learn to speak foreign languages?

Something must be done to teach the deaf the full gospel. The Bible schools and Christian colleges should be interested in such a ministry of the deaf, and the suggestion regarding the training of their students in the sign language should be discussed at these schools and colleges. The faculty should try to make arrangements whereby interested students would be fully informed with reference to the possibilities of such a ministry. They should ask their students to bear up the proposed ministry in their devotions. Certainly there is a great need for work to be done for the deaf. It is a field that few of us, who are more fortunate, give any thought to; but may God lay it upon the hearts of some holiness workers to minister unto the deaf. *It can be done!*—JULIUS K. HOFFMAN, Minneapolis, Minn.

All ambitions, save one, end with life. They are only for the duration of human existence. The workman must lay aside his tools; the writer his pen; the surgeon his knife; the astronomer his telescope; the explorer his chart; the scientist his tubes and acids. Only one ambition will last for all eternity; only one ambition will demand all the ages for its perfect realization; that ambition is to know Christ in all His fullness.—*The Pilgrim Holiness Advocate*.

GENERAL CHURCH PROGRAM

Stewardship

C. WARREN JONES

Match Gift for Gift

Basil Miller

THE first stewardship lesson came from God! He *loved* and *gave* Jesus. We were in need of redemption and God made the first gift. The world's greatest giver was Jesus. He gave up a throne and took a manger. He gave freely out of a compassionate heart love for the lost. He gave Himself in complete consecration to the Father's will. He abandoned all thought of self that others might receive His gift.

He counted His life not dear unto Himself—nights were prayer-spent—days devoted to fastings, to services of healing and spiritual ministry.

He was God's Steward on the Cross! We, as God's stewards, must match gift for gift. As Jesus gave so must we return that gift.

Stewardship requires that we give ourselves in complete consecration to the divine plan—in devoted surrender to the divine will. It demands that we give up all (following the Master's path) that the kingdom's work might be carried on!

The good steward forgives freely his enemies, loves deeply a lost world, and is zealously conscious of this sin-wounded world's needs!

Match Jesus' gift of Himself (if you would be an approved steward) with the gift of yourself that you might *go after the lost, return the wayward* to the Father's home.

Match the Master's prayer-hours with yours—interceding for the battle raging on the kingdom's outposts—for Christ's standard-bearers on the front line of charge.

Give that another might live! Without death there is no life! Give money—give prayers—give service! *Christian stewardship pays!*

All Rights Reserved

Life's Investments

H. B. Wallin

THE supreme question asked by every man about to make an investment is, "Will it pay?" In the parable of the laborers recorded in Matthew's Gospel, chapter twenty, Peter asks the question, "What shall we have?" The matter of reward is not the highest motive for Christian conduct. Certainly the question of remuneration enters into it; but it is not the highest motive for Christian activity, for undoubtedly the compelling motive is love. The good steward is not working

for a crown for he is motivated as was his Master by love. He believes in the unbeaten philosophy, "It is more blessed to give than to receive." Christ calls the man who works primarily for *pay* as an hireling; the man who watches the clock and waits for the pay envelope.

The first position of a good steward, therefore, is a contributor. No man can expect to receive until he has first given. Dr. Charles E. Jefferson says, "We need a guide to get us out of the maze of regimentation and impersonalization." Our world setup with its complex civilization, tends to destroy the individual in whom Jesus Christ is primarily interested. Rapid transportation, radio, television, factories, mills, mass organization and mass production all have a tendency to submerge the *individual*. The steward, therefore, must think of what *he has to offer* rather than what *he shall get*.

You ask, "Where can I make life investments that will count with certainty?" Jesus answers that question, "Lay not up for yourselves treasures on earth where moth and rust doth corrupt, but rather lay up for yourself treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also."

James Russell Lowell says, "When the Puritans made their fortune, they lost their religion." This startling statement may be prophetic as well as historic. Almost without exception, those who have come under my observation in twenty-nine years of pastoral ministry who have become wealthy have lost their spiritual footing. It is so easy to become engrossed in material things to the extent that spiritual values will be lost.

In contrast with those who seek earthly emoluments look at Robert Arthington of Leeds, England, graduate of Cambridge, who lived in one room, cooking his own meals; gave to foreign missions *five million pounds* to be spent in pioneer missionary work within twenty-five years. On a slip of paper, after his death, were found these words, "Gladly would I make the floor my bed, and a box my chair, and another box my table rather than that men should perish for want of knowledge of the Christ." When one thinks of the investments of life there is nothing that rings with such genuine challenge as God's program for our confused world and the contributions we, through Him, may offer. It is not primarily a program of social service, better housing and road building. We are stewards of good news which eventually will include all of the above mentioned things.

The story is told of Walter Vivian, on duty at the Columbia Broadcasting Station during the London Naval Conference in 1930. He discovered, just at the time for the address of the king that the wires

were disconnected. It was too late to make repairs for the world hookup, so he seized the wire ends, one in each hand, while two hundred and fifty volts shook his body. At the peril of his life he held on until the king had finished his message on "World Peace." Jesus is our "*Prince of Peace*" and we are the mediums through whom He works. May we clasp the hand of an offended God and an offending world and, through Christ bring them back to the Father.

Dr. Homer McMillan says, "The gospel is the only power the world has yet ever known that can bring all races and people into harmony with God and peace with each other." Here is a place, my friend, where investments are safe and rich in dividends. While William Cullen Bryant sat by one of the murmuring streams that had its source in the beautiful Berkshire Hills of New England, he wrote these memorable words, "*So live* that when thy summons comes to join the innumerable caravan which moves to that mysterious realm where each shall take his chamber in the silent hall of death, thou go not, like the quarry slave at night, scourged to his dungeon, but sustained and soothed by an unflinching trust, approach thy grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Death will hold no terrors for him who has surrendered himself to Christ and given himself in sacrificial service for those for whom Christ died.

Divine Ownership and Human Stewardship

Stephen S. White

(1 Corinthians 6:19, 20)

THERE are certain terms which go in pairs. One implies the other. There cannot be a bridegroom without a bride, a husband without a wife, a ruler without a subject, a parent without a child. There are also phrases which go in pairs. My text brings before us two such phrases: divine ownership and human stewardship. "Ye are not your own" and "glorify God in your body and spirit." Ye belong to God. Therefore you should glorify Him in your body and spirit.

DIVINE OWNERSHIP

"Ye are not your own." It is often argued that we belong to God by right of creation; and certainly this is the case. God formed man of the dust of the earth and breathed into his nostrils the breath of life, and he became a living soul.

We are God's by right of sustenance. In God we live and move and have our being. Our breath and all of our ways are in His hands. If God should withdraw his support for a moment, our present life would come to an end.

In the third place, we are God's by right of redemption. Our text states this fact. Paul declares that we are not our own because we are bought with a price. The buyer was Jesus Christ and the price which He paid was His own blood. As Peter de-

clares, we are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. Jesus gave His very life, his all, as the purchase price for you and me! "Ye are not your own; ye are bought with a price."

Elsewhere in the chapter from which our text is taken, Paul argues that the disciples belong to Christ because they are members of Christ. "Know ye not that your bodies are the members of Christ." We are joined to the Lord. Christ is the Head of the Church and we who make up His body are His members. Christ himself brings out the same truth under another figure when He states that He is the vine and we are the branches.

We who are sanctified are not our own because we are the habitation of the Holy Spirit. We are indwelt, possessed by Him. The temple which Solomon built at Jerusalem was God's house. The temple of my body is God's dwelling place if I have consecrated it to him and He has taken possession.

Ye are not your own; ye are God-created. Ye are not your own; ye are God-sustained. Ye are not your own; ye are God-redeemed. Ye are not your own; your bodies are the members of Christ. Ye are not your own; ye are God's temple. There are at least five senses in which the sanctified man belongs to God.

HUMAN STEWARDSHIP

"Therefore glorify God in your body." We belong to God; therefore our bodies should be used wholly for Him. We should walk, talk, hear, see, and taste for Him. Our feet have no right to do our bidding—they are His. They should run His errands. Our eyes should see only for His glory. There should be no anarchy in His members. No cells should go wild as they do in cancer. My body, your body, His body should glorify Him in all of its many and varied activities. An unfortunate man comes down the street. Because of a nervous disorder his feet and hands are unruly. He cannot move on easily and smoothly. Does Christ have to get around in this world through your body and mine in this halting fashion? Is his spiritual program on earth handicapped because we will not permit Him to use what is His as He wishes? Are there gifts of voice, hand, eye, ear, or foot which I insist on using for myself? "Shall I then take the members of Christ, and make them the members of an harlot?"

"Therefore glorify God in your spirit." Our spirit belongs to God and we should use it for Him. This inner man is the most significant half of us. Out of the heart are the issues of life. The body is the instrument of the inner man. In the first place, we must think for God. Our thought life belongs to Him and we should use it only for Him. "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Our feelings are His. They should do His bidding. Hate and anger should not be allowed to crowd in and unchristianize the Christian's heart.

Love and joy and all legitimate emotions must be subject to Christ. Our enthusiasm is His and should be dedicated to the forwarding of His kingdom. It is a sad situation if we have plenty of enthusiasm for our recreations and our business and little for our religion and its activities.

Our wills should be dedicated to Him. We must make decisions and make them for Him. It is not enough for us to make no sinful choices; there must be positive Christian choices. The same truth in terms of action means that we must do something; and that something must be for Him. There will be no "good-for-nothings" in heaven. Inaction is sin. If you are truly good, you are good for something.

We belong to God and therefore we should glorify Him in our body and our spirit. God's ownership carries with it man's stewardship. Man is the steward and not the owner of his life. Could Daniel bring the same charge against us that he brought against Belshazzar? "And the God in whose hand thy breath is and whose are all thy ways hast thou not glorified." In 2 Peter 2:1 we are told of false teachers who shall bring in damnable heresies, "even denying the Lord that bought them, and bring upon themselves swift destruction." This is exactly what one does when he refuses to use his body and his spirit—God's body and God's spirit—for God. He denies by thought and deed "the Lord that bought" him.

Dying Poor

Basil Miller

WESLEY died rich because he died poor! John Wesley stated that if he died rich or with any money the world would know that he had backslidden! Judging by his worldly effects when he died, he must have gone directly to heaven's gate, for he left behind at death two silver teaspoons, a silver teapot, a well-worn frock coat—and the Methodist Church!

His stewardship practice was: *Give as you receive*. He wrote about two hundred books, and every cent of the income in form of royalty went into the Methodist Church. This alone would have made him wealthy. No man in his day was more popular than he as a preacher—which would have entitled him to a "nest egg for old age," a retirement pension, or a savings account.

But he determined to die poor. Through dying poor he enriched the world, and was thereby made rich.

Far too often we try to build savings accounts—savings of ability, personality, capacity to work for God, even "nest eggs" for the future.

The man who saves one ounce of his strength, one drop of his life-blood, one moment of his time for self, falls short of becoming God's best steward.

Time is to be invested (after one makes a living) in God's service. Strength is to be consumed in Christian work (that it might daily be renewed by

the Lord). There will be no daily renewing of one's strength unless it is drained away in Christian activity.

If you would be a Christian steward *you will last longer and accomplish more by wearing out than by rusting out!*

Die poor! *Christian stewardship pays!*

All Rights Reserved

N. Y. P. S.

S. T. Ludwig

The Home Missionary Challenge

WE ARE entering the time of year when many District Superintendents are sponsoring a heavy home missionary program throughout their respective districts.

The General N.Y.P.S. is vitally interested in the *whole* program of the *whole* church. We are not so concerned that as an organization we get *credit* for everything we do, but we do want to offer the strength and ability of our auxiliary organization to the church for the advancement of her program. We want to consecrate our "man power" for the advancement of the kingdom and for the glory of God. That is why we are interested in missions—both home and foreign.

We are anxious that each local N.Y.P.S. shall have a part in supporting the home missionary program on every district. As the pastor of your local congregation and also the leader of your young people, you can give noble leadership to this objective. We are urging your local president of the N.Y.P.S. to advise with you in carrying forward this program.

Perhaps you will want to contact your District Superintendent and find out what needs to be done and what your young people can undertake which will fit harmoniously into the plans of the whole district. We believe we need to challenge our young people with something definite—something positive! We are counting on you to help us.

May these summer months bring great victory to our home missionary efforts throughout the movement. In this glorious task our young people want to share because they love God and the church.

Are You Getting Ready?

Last month in this column we mentioned the forthcoming Personal Solicitation Campaign which we shall again sponsor during the month of October. This is a great evangelistic enterprise which the General N.Y.P.S. is sponsoring throughout the denomination.

It is not too early to begin thinking about this matter. An open discussion of the program before the executive committee of your N.Y.P.S. would be a good thing. Begin talking it up. Consider the great objective of it—winning young people to

Christ! It might be well to have a committee from the N.Y.P.S. working on plans for full support of the campaign in the local church. Further details may be secured by writing the General N.Y.P.S. Headquarters or reading suggestions which will be found in the June issue of *The Young People's Journal* (p. 5).

Help a Student Go to College

In *The Journal* for June (page 2) you will find suggestions whereby some young person from your church or community may win a scholarship enabling them to attend one of our church colleges this fall.

You will be doing your young people a real service if you will study the plan carefully and help someone in your church to reach the goal.

CHURCH SCHOOLS

Orval J. Nease

Is Our Teaching Keeping Pace?

IN FIGURES just released by the Bureau of Research of the International Council, the Church of the Nazarene leads all the denominations reporting in both total and percentage increase in enrolment in Sunday schools. Over a ten-year period, 1927 to 1937, this increase was 100.3 per cent. The nearest to this was the Wesleyan Methodist with 78.8 per cent and the following three were also all holiness bodies.

Numerical increase is one of the goals to be striven for in our schools. But, along with numerical increase, there must go a development of teachers. If our classes are the same size, we now have twice as many teachers as we had ten years ago. Where are we getting these teachers? Are we just picking them up any place or are we training them? More teachers are going to be needed in the future. The year 1938 showed the largest numerical increase in enrolment in Sunday school of any year in the history of our church. More than 30,000 placed their names on our Sunday school roll during that year. Is your church providing its quota of prepared teachers to teach these thousands that are thronging our churches seeking to be taught? Better have a Leadership Training class now and have some teachers prepared to serve these hungry people.—R. R. HODGES.

Silent Stewardship Promotion

Any pastor, no matter how limited his resources, may now conduct a five-week Program of Tithing Education and Promotion without any interference with his other plans and activities.

The Layman Foundation, administered without profit by the Layman Company, has just revised and recast a series

of sixteen tithing tabloids, attractively printed from new type.

A sample package of sixteen titles together with suggestions for the five-week Program of Silent Stewardship Promotion, will be sent to any pastor for ten cents.

In writing please mention *THE PREACHER'S MAGAZINE* and address your order to The Layman Company, 730 Rush Street, Chicago.

BOOK CHAT



P. H. Lunn

YOUR BOOK MAN was given a pleasant surprise on picking up *THE GALILEAN GLEAM* by R. W. Yourd (Zondervan—\$1.50). The subtitle is "A History of the Christian Church." Therein came the surprise. One expects a history to be more or less (usually more) along the line of a textbook to be read principally for facts and information. This volume of church history is different. It reads as if it were a tale of adventure. It is really a story of the spread of the Christian religion. Any normal young person will thrill to its human interest albeit it is not a book written especially for young people. A mature Christian will enjoy it equally well.

The opening chapter is the story of the conversion of the repentant thief who hung on a cross alongside the Savior. Then the account of the risen Lord and following that a sketch of Paul the great missionary to the Gentiles. The rise and development of the Catholic Church is pictured in just sufficient detail to cover historical facts. Also the life of Mohammed and the spread of his religion of Islam is grippingly told.

Luther and the Reformation, Wycliffe, Calvin, Cromwell, Wesley and the part these had in keeping alight the torch of truth and in passing it on from generation to generation is emphasized in phrases that grip and glow.

We recommend this book for individual reading and particularly for young people's libraries.

TAKING MEN ALIVE is the appealing title of a new edition of an older book by Charles G. Trumbull (Revell—\$1.00). The book contains a series of studies in "the principles and practice of individual soul-winning." In the ten chapters and 196 pages of this volume every conceivable angle of this important subject is discussed. Here are inspiration, encouragement and method for the earnest Christian who would study to be a "workman, that needeth not to be ashamed." And for the minister who would conduct a class in personal evangelism, here is the very book to use for background material, illustrations, etc. We commend this volume to leaders of Young People's Societies. With it and another excellent book, "The Dynamic of Service" by Paget-Wilkes one has material, yea, a wealth of material, for prayermeetings, N.Y.P.S. services, preaching services, class study outlines and anything that may be needed in the way of promotional matter for personal evangelism. And in a discussion of this subject we must not forget to include in our commendation Jarrette Aycock's little book, "Win Them," than which for much material in little compass, there is nothing better.

ILLUSTRATIONS

Mother Monroe—"Sowing in the Morning"

The Gospel Mission in Washington, D.C., for many years was blessed with the leadership of Mrs. Harriet Earhart Monroe, an aunt of the famous aviatrix, Amelia Earhart. In middle life she had been president of a Lutheran College in Atchison, Kansas, since located at Fremont, Nebraska. Devoting her time and many talents to all phases of mission work in her later years, she served first as president of the board of trustees, then as president emeritus of the mission. The writer was corresponding secretary of the board. Through her many contacts, particularly in the Lutheran Church, she secured large gifts of money, clothing, produce and other necessities for the work.

Each autumn an operator at Johnstown, Pa., shipped a carload of coal, freight prepaid to the mission. Mother Monroe, as she was affectionately known, always wrote a grateful note of acknowledgment for the splendid gift. Once she was impressed to ask the gentleman sending the coal whether he knew her personally, and where they had met. The reply is unique in mission annals. It read:

"Mrs. Monroe, fifty years ago, when you were president of the Atchison school, one day there came to your door a widow and her little son. You took them in—fed and cared for them until the mother found employment, then bade them Godspeed. I was that little boy."

Long after Mother Monroe was called to her heavenly home in 1927 at the age of eighty-four, the carload of coal continued to come—a great blessing to the needy through the Gospel Mission.

"Cast thy bread upon the waters, and it shall return unto you after many days."—Submitted by NELSON A. MASON.

(The author of the foregoing at the time was a member of the board of trustees of the Gospel Mission and clerk of the Senate Commission on Indian Affairs.)

Temptation

An eastern king was one time approached by a peasant and asked, "O king, please tell me how to avoid temptation."

The king told the man to take a vessel brimful of oil, and carry it through the streets of the city without spilling one drop. "If one drop is spilled," the king warned him, "your head will be cut off," and he ordered two executioners with drawn swords to walk behind the man and to carry out his orders. There happened to be a fair going on in the town, and the streets were crowded with people. However the man was very careful, and returned without having spilled one drop. When he returned to the king, the king asked, "Did you see anyone whilst you were walking through the streets?"

"No," said, the man, "I was thinking only of the oil; I noticed nothing else."

"Then," said, the king, "you have learned how to avoid temptation. Fix your mind firmly on God as you fixed it on the vessel of oil. You will not then be tempted to sin." (Christian Faith and Life)—Submitted by NEAL C. DIRKSE.

A Word of Testimony

A German hospital patient was about to be operated on for cancer of the tongue at the university clinic at Bonn. Just before the operation which was to remove the tongue altogether, the professor said to him, "You have now for the last time an opportunity to speak. Have you anything

special to say?" The peasant turned to the whole assembly of professors and students who had come to witness the operation and cried out, "Praise be to Jesus Christ throughout eternity, Amen!" (Dawn)—Submitted by NEAL C. DIRKSE.

Genesis 44:33

Five-year-old Mary was obliged to undergo an operation, and lost so much blood that it was necessary to resort to blood transfusion. The blood of thirteen-year-old brother Jimmy was found to match exactly the little patient's. "Will you give your sister some of your blood, Jim?" asked the doctor. Jimmy set his teeth, "Yes, sir, if she needs it."

He was prepared for the transfusion. In the midst of drawing the blood, the doctor observed Jimmy growing paler and paler. "Are you ill, Jim?" he asked. "No sir, but I'm wondering just when I'll die." "Die," gasped the doctor. "Do you think people give their lives when they give a little blood?" "Yes, sir," replied Jimmy. "And you were giving your life for Mary?" and Jimmy answered, "Yes." (New Century Leader)—Submitted by NEAL C. DIRKSE.

To Encourage Is Better than to Drive

In the days of the community gristmill a certain doctor was regarded as the greatest economist in a small Texas settlement, because when he carried corn to the mill he put the cobs from which it was shelled into the ox-drawn wagon. Of course to prod oxen one had to walk beside them and few things were more galling to one with none too much patience than keeping them on the move in the right direction.

The doctor, a shrewd psychologist of his time, had dealt with patients of uneven or irregular dispositions and fiery temperaments so long and laboriously that he decided to try coaxing instead of flailing his steers as heretofore. Thinking on these things, he kept a few steps ahead of his team, and to each ox in passing he gave a cob for him to chew on as they plodded along with the load.

A simple remedy, as all agreed, to counteract the stupidity of an ox, nevertheless it was the magic that got the grist to mill and back in record-breaking time without the steady use of the prod pole or constant cracking of the bull whip, leaving a man almost as tired as his yoke of steers at quitting time.

Likewise Christians may be encouraged to better and steadier service for the Master by even a poor manner of feeding from the Word than a constant driving by their pastor in his own strength by common methods.—Submitted by MRS. W. C. SCRIVNER.

A story is told that during the presidency of Andrew Jackson, a young man by the name of Wilson robbed a mail train. He was captured, tried, convicted and sentenced to be hung. Andrew Jackson pardoned him, but the man refused to accept that pardon. He insisted that it was not a pardon until it was accepted.

It was taken to court and they decided that the man could not be hung for whom a pardon had been granted. The man still refused to accept it and still insisted that it was no pardon until he accepted it.

It was taken to the Supreme Court and the judge finally gave the verdict that he was correct. It was no pardon unless accepted and he was to be executed for the crime.

Even so Christ died on Calvary for the whole world, holding out pardon to them. But if they do not accept it, it is not a pardon, and they must bear the consequences of their guilt.—Submitted by MRS. O. CRANE.

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

Sermon Seed

Under New Management: "Lead me to the rock that is higher than I." Psalm 61:2. Note the elements of Submission, Aspiration, Security.—S. T. Ludwig.

The Mathematics of Victory: Leviticus 26:8. Revealing the power of corporate action.

Forward March! Philippians 3:13, 14. One of the secrets of Paul's life for God was the "set of his soul."

The Load that Must Be Borne: Galatians 6:1-5. Needed, Burden Bearers and Burden Sharers, but never Burden Shirkers.—Mark Smith.

Second Mile or Half Mile Religion? Matthew 5:39-41.

Motorist!

A motor trip may teach spiritual truth to the spiritually initiated. Good Roads, Hebrews 12:13; Road Maps, Psalm 119:105; Spare Tire, Matthew 25:3; Signs, Proverbs 14:12; Flats Fixed, Mark 3:1; Careful Driver, 2 Kings 9:20; Lubrication, Genesis 43:11; Where Do You Park? Psalm 144:14.—SELECTED.

Question Box

Pastor McGraw of first Church of the Nazarene, Kansas City, Kansas, has devised a method of discovering the needs and interests of his people in view of dealing with these in his Wednesday night prayermeeting hour. A question box is placed in the vestibule of the church. The people are invited to write out any questions they may have on any scripture, matter of doctrine, church polity, or any problem they wished discussed. These questions (without signatures of course) are dropped into the box and form the basis of many interesting sessions in the midweek prayermeeting.

A Dime and a Boy

The following advertisement recently appeared in the local newspaper of Urbana, Illinois. Thirty-eight boys responded to the appeal.

NOTICE

READ CAREFULLY

To the Boys of Urbana and Surrounding County Who DO NOT Go to Sunday School Anywhere
Next Sunday, February 19, 1939, at the Church of the Nazarene down on Oakland Street, they will
GIVE EACH BOY UNDER 16 YEARS OF AGE, 10 CENTS

to come to Sunday School at 9:30 to 10:30 a.m. Wear your overalls, coveralls or whatever clothes you have—the boys who attend regularly there will be dressed like you visitors, and the teacher will be dressed the same. You will be met at the door by a man who will greet you kindly and make you welcome.

Come and Make Us Prove It
COMMITTEE

A Reading Plan

Pastor Smith of Kansas City Grace, has inaugurated an interesting reading plan among his Sunday school workers. Each worker is expected to read a book a month. These books are provided by the Sunday school and a definite system of rotation is arranged. A person receives a book at the monthly workers' meeting and reads it during the month. He returns it at the next monthly workers' meeting and receives another book while his book is passed on to another.

Brother Smith reports that his people are very much interested in the project and are receiving much good therefrom. Some report that they read the book through two or three times during the month. A devotional book is alternated each time with a Sunday school promotional book. A look at the figures of Kansas City Grace shows that they are doing the job. And figures often do not show the true results. They are determined by the improvement in the teaching and the development of the school membership in Christian life.—*Kansas City District Voice.*

Good Advice to Preachers

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the gospel and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your remarks. Engine driving-wheels whirl faster on an icy track, but when loaded go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops millwheels and too much noise drowns sense. Empty vessels ring the loudest. Powder is not

shot. Thunder is harmless, lightning kills. If you have lightning you can afford to thunder.

Do not scold the people. Do not abuse the faithful souls who come to meeting on rainy days because others are too lazy to attend. Preach the best to the smallest assemblies; Jesus preached to one woman at the well and she got all Samaria out to hear Him the next time.—
AUTHOR UNKNOWN.

When You Pray—Listen. His Ears Are Open unto Their Cry

Mrs. Rohde, daughter of William Jennings Bryan, recently told the following incident from her youth:

"When I was a girl of sixteen I began to wonder about prayer. It seemed to me that people prayed only when they had some great need to present. It puzzled me, for it looked as though it was one-sided. Now in this great day of the radio it is easier to understand, when we have the radio with broadcasting and receiving sets.

"One day I went to my mother and told her I was going to change my way of praying. I was going to pray when I needed things, and at other times I was going to 'listen for prayer.'

"One day I thought I 'heard prayer,' and told Mother I was going to Neighbor Condon's.

"I slipped down to the cottage of this elderly couple, our neighbors, who had so bravely and with such dignity gone about the neighborhood. Knocking timidly, I waited until the door opened at the hand of the old lady. Shyly I said, 'Is there anything a neighbor can do for you?'

"They drew me inside, and to my amazement the room was shabby and bare. 'Father and I have prayed all night and now you have come.' She then told me how their income had dwindled until now when they paid their rent they had nothing left for food.

"The old man told me how he had cared for 'Mother' all these years, and that now they had rather do without than go to the poor farm, for that would mean separation. And the little lady made it known to me that she, too, had cared for him. You see he was blind.

"I assured her that we would all work it out together, and left.

"I rushed home and burst into the house with my story before I could notice who was there. A strange man asked what made the man blind, and then told me he was a surgeon and would remove the cataracts as his part for the old couple.

"Mother told me that they might have a little cottage, which was unoccupied at the time, on our farm. Then I went about among friends, and they gave me old furniture from their attics. And the marvel of it all was that it matched!

"The day came when the old couple would move in. It had to be done tactfully, so I arranged things as much like home as possible. After all, the place was just like they might have owned themselves, with all its antique furniture. So they went out in the woods for the day with their lunch, and we moved everything over, and in the evening they 'came home.'

"I have often wondered what would have happened if I hadn't 'heard.'"—M.W.H. in *The Free Methodist*.

He Waiteth

The sun and every vassal star

All space, beyond the soar of angel wings,

Wait on His word: and yet He stays His car

For every sigh a contrite suppliant brings.—KEBLE.

The Christian's Equipment

Faith in God is man's great equipment for life here below. Nature has provided the firefly with a flashlight, but he never seems to find what he is looking for. Someone has remarked, "Just think what a mosquito could do with that extra equipment!" We may carry the thought a little farther and say, "Just think what a Christian should do with the extra equipment of a living faith in God."—C. H. DIRKS.

Heathen

People are much more alike than they are different. If we should list our differences, they would be much fewer than we think.

After one of the great battles of the World War the nurses found a poem scrawled on the back of an old envelope in the waistcoat of a Tommy who had made "the supreme sacrifice." It was written about his Indian fellow soldier. Color and creed did not signify much in those awful days; but life counted. The British Tommy found the Indian buddy a comrade:

I used to think him "heathen,"

Just because—why, don't you see—
He didn't speak God's English

And didn't look like me.

He had a burnt complexion—

Which is "heathen," goodness knows—

He ate a "heathen's" rations,

And he wore a "heathen's" clothes.

But he's kind to little kiddies,

And there's written in his eyes

A willingness to offer up

A Christian's sacrifice.

Yes, you'd know him for a "heathen"

If you judged him by the hide;

But, bless you, he's my brother,

For he's just like me inside.

—Onward.

The Missionary Method

KNOW! CARE! PRAY! GIVE!

"When they know, they care."

How can we care unless we nearly know
Our brother's misery and woe?

Unless the barriers of heedless pride,
Distance and ignorance we tear aside?

We pity only when we are aware;
But when we surely know, ah, then we care!

"When they care, they pray."

How for the wretched can we intercede
Until our yearning spirit's feel their need?
Until our brother's anguish means our own

And we are torn with grieving as they groan?

There is no road to prayer but love's dear way;

But when we weep for others, then we pray!

"When they pray, they give."

How can we pray except we pay the price

Of Him who made the final sacrifice?

How can we pray with spirits held apart?
Who truly pray, truly for others live;

We know not God until with God we give!—AMOS R. WELLS, in "Women and Missions."

Nazarenes and Tithing

1. The tithe is the Lord's.

2. The individual Christian is the steward and is amenable to God for the administration of his stewardship.

3. When an individual becomes a member of the Church of the Nazarene, which is supported by tithes and offerings, he assumes thereby the moral obligation to support this denomination with his tithes and offerings.

4. The best results will be secured by the co-operative effort of individual church members who administer their tithes and offerings through the local church on a budget plan in which proper proportions are allocated to the local, district and general interests of the denomination. — *Detroit First Church Bulletin*.

The Gentleness of God

How gently God leads! How patiently he waits for our slow hearts to understand! How he repeats the lesson, "line upon line, precept upon precept"; and as we look back over the patient years, we wonder that he did not get tired of us long ago. Let us be patient, too; patient with our children; patient with those for whom we watch and pray; patient with the Church of God; patient with the slow course of time and events.

Only wait, only wait;

God is working—trust

And only wait.

—A. B. SIMPSON.

After the Wedding

How many of us have experienced a sad feeling of futility as we have had radiant young couples come to us, and with us approach one of the highest moments of their lives, and then, the ceremony over, have seen them drift away into the unknown from whence they came? How many pastors have struggled to make the experience of marriage mean something deep, definite and lasting in the lives of those married?

To all such pastors the practice of Rev. David Wesley Soper, of Castle Heights Methodist Church, White Plains, N. Y., will be most welcome. The Rev. Mr. Soper sends a letter substantially as follows to all newly married couples:

Mr. and Mrs. _____

DEAR FRIENDS:

In the second chapter of the Gospel according to St. John there is the story of a marriage in Cana of Galilee. In relating that story St. John says, "Jesus also was bidden to the wedding." There, it seems to me, is a note which might well cause us to pause. "Jesus also was bidden to the wedding." As you know, Jesus is not always invited to the wedding of today. He is oftentimes ignored.

Yet those who forget to invite Jesus to their weddings do so at their serious loss. In that story of the marriage in Cana of Galilee, as you will remember, the wine with which the wedding party made merry was soon used up, and there was none. But Jesus was able to take common, everyday water and give it the rich, rare glow of wedding wine.

The same is true today. Marriage without Jesus is like the wine provided by the bridegroom—it runs out. It may be perfectly legal and socially acceptable; yet without Jesus it can be no more than the union of biological forces, and as such cannot provide enduring joy. But the marriage which invites the Christ—ah, here is the most thrilling story in the world! Its joy never runs out, for at the center is One who makes every hour more glorious. Men say of Christ-blessed marriages as did the governor of the feast to the bridegroom, "Thou hast kept the good wine until now."

A marriage in which Jesus is the permanent and honored Guest, instead of growing stale and colorless, as so many marriages seem to do, becomes increasingly richer and more joyous.

Considering this, will you not drop around and see me some time soon, or give me a call, mentioning a time when it will be convenient for you to have me visit you? We could talk over the matter of your relationship with Christ and to the Church and, I think, find the way for an even greater place for the great Lover of all mankind in the home which you are establishing.

Praying God's greatest blessing upon

your years together, that they may be lighted with that light which gloweth more and more unto the perfect day, I am,

Your Friend and Minister.
—Church Management.

Song of the Aging

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.

Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see
all, nor be afraid."

—ROBERT BROWNING.

The Wisdom of Man Is Foolishness

Now that we have created a culture unparalleled in human history, have dominated the forces of nature, overcome space, subjugated the sea, conquered the air, explored the earth from pole to pole, enormously increased production, organized commerce, overcome disease, built the great cities of the world, protected life on all its levels from the dangers of nature and climate—in short, have cultivated the entire globe and made man master over the circumstances of his life—now that we have done all this, there is only one safe refuge left for the lord of all this glory: to creep down under the earth like field mice. Caverns of concrete are all the quarters we have prepared for ourselves, even in

our palaces of culture. The gas mask snout is the triumphal crown we place on our heads. Is this the meaning of all the sacrifice, all the work, all the achievement?—IVAN OLJELUND of Finland quoted in the *Junior Red Cross Journal*.

The Future of the Race

"The future of the race marches forward on the feet of little children."—PHILLIPS BROOKS.

* * *

"The youth of the nation are the trustees of posterity."—DISRAELI.

* * *

"The future will go the way youth takes."—HERBERT HOOVER.

* * *

"Christian education is essential to Christian citizenship and right civic leadership. I believe in religious instruction for American children. The future cannot be trusted to the children unless their education includes their spiritual development."—WARREN G. HARDING.

* * *

"I shall never forget the impressive, earnest way in which he—James J. Hill—declared that the world is going to need in the future greater trained men, with greater character, and that the Christian college was the institution that would produce them."—DR. FLETCHER HOMAN.

Who Is Educated?

Whom, then, do I call educated? First, those who control circumstances instead of being mastered by them; those who meet all occasions manfully and act in accordance with intelligent thinking; those who are honorable in all dealings; who treat good-naturedly persons and things that are disagreeable, and furthermore, those who hold their pleasures under control and are not overcome by misfortune, finally, those who are not spoiled by success.—ISOCRATES, Greek orator, 450 B.C.

A Fitting Greeting

Friend, you enter this church not as a stranger, but as a guest of God. He is your heavenly Father. Come, then, with joy in your heart and thanks on your lips into His presence, offering Him your love and service. Be grateful to the strong and loyal men who, in the name of Jesus Christ, builded this place of worship, and to all who have beautified it and hallowed it with their prayers and praises. Beseech His blessing on those who love this home of faith as the inspiration of their labor, rejoicing in the power of the Holy Spirit, and may that blessing rest upon you, both on your going out and your coming in.—From a Twelfth Century Church in Boldre, Hampshire, England.

HOMILETICAL

A Preaching Program for June, 1939

J. GLENN GOULD
SUNDAY, JUNE 4, 1939
MORNING SERVICE
Lest We Forget!
(Communion Address)

SUGGESTED SCRIPTURE LESSON—Luke 22:7-20.

TEXT—*This do in remembrance of me* (Luke 22:19).

I. The average Christian needs to be reminded constantly of the things he already knows. Most men who are under the influence of the gospel have been literally surfeited with light and teaching. We have grown familiar with the great truths of the Christian faith. Its mysteries and miracles are so much a part of our normal thinking that they tend to grow commonplace. Many of the citizens of Niagara Falls, N. Y., rarely if ever go to view that mighty cataract. Its thunder in the distance is with them constantly, and the magnificence of this spectacle no longer inspires awe. So is it with the truths of our faith. We can become so used to them that they fail longer to arouse us to amazement and wonder.

It is important, therefore, that we be constantly reminded; that some force be forever "stirring up our pure minds by way of remembrance." This is one of the major functions of the Christian ministry. We are commissioned to declare, not new and startling ideas, but old, familiar truth. Men need to be told again the things they already know. It is true of nations as well as men. When commissioned to write a poem in recognition of the Golden Jubilee of Queen Victoria, Rudyard Kipling responded with the stately lines of his "Recessional":

*God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!*

*The tumult and the shouting dies,
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart;
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!*

*Far called, our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre;
Judge of the nations, spare us yet,
Lest we forget, lest we forget!*

There was many a grumble in England when those lines were published. They did not, as was the prevailing mood, laud

England to the skies; but, rather, they uttered a word of solemn reminder. They are recognized today as words fitly spoken.

Saint Peter felt the urge to combat this tendency to forget vital things. In 2 Peter 1:12, 13, 15, he says, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. . . . Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." Again, in 2 Peter 3:1, 2, he says, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior." The apostle felt this to be a ministry of first importance.

The pace at which our age moves leaves little time to remember and reflect. It has been said that every age has its patron saint; and that ours is Saint Vitus. Life has become such a dizzy round of activity, with so little leisure, that it is small wonder things of fundamental importance threaten to slip out of our lives. It has always been true, and is still true, that the culture of a holy life requires time—more time, indeed, than the average man wants to give. One must take time to be holy; to remember; to reflect; to meditate; to pray.

II. Now, Jesus knew that men would be in danger of forgetting Him.

That seems very strange, at first thought. How could any age, or any individual, forget Christ? How could they forget the loveliness of His life the shame and sorrow of His death, and the triumph of His resurrection? These facts seem so much at the heart of Christian living that it would seem no age even nominally Christian could ever overlook them. Yet one has only to recall the degree to which the real Jesus is forgotten in His own Church today to be impressed with this danger. Even in the presence of this holy sacrament and other reminders of the atonement made by our Lord, the great truth concerning that atonement has slipped out of the thinking of the average church member and is all but lost. Thus the thing which it might seem could never be has actually come to pass. Men have largely forgotten.

III. Now, this holy sacrament is one of the reminders Christ has given His followers.

"This do in remembrance of me," said the Lord. There is a certain wistfulness about this word from our Lord that gives it a haunting sweetness. He did so much want His people to remember; and by the sacrament of the Lord's Supper He sought to make that remembrance doubly sure.

1. It is a reminder because these symbols point to the heart of Jesus' redemptive work. The broken bread is typical of His broken, torn body. As the bread has been broken into pieces, so was His tender flesh torn and lacerated for us. All of our sin and shame and guilt was heaped upon Him and was carried by Him to the cross. He was innocent, yet adjudged guilty. All of our wretchedness was laid upon Him. It was this burden, rather than the heavy cross, that crushed Him as He trod the *Via Dolorosa*. Moreover the blood of the vine is symbolical of the shed blood of Christ, His life emptied out for men. The man who finds no virtue in the open wounds of Christ should not approach this solemn table. For such a man this symbol can have no meaning whatever. Here the atonement in blood is set forth so graphically that all can understand.

2. We are reminded, furthermore, that we must definitely appropriate Christ if we would be saved through Him. "Take, eat," said the Lord. Just as these symbols must be received if the sacrament is to have meaning, so must one receive into his heart the provision for salvation made for him in the death of Christ. It is not enough to contemplate these symbols; the broken bread must be eaten and the wine drunk. So it is not

enough merely to contemplate the dying Savior and avow one's faith in Him as the Savior of the world. He must be definitely received. The heart must be open to Him, and He must enter to abide. The true communion is this directly with Christ, of which our service this morning is only faintly suggestive.

3. In this spirit of reverent recollection let us approach the sacramental table. Let us here recall the sorrow and anguish He bore, the blood He shed, the life He offered up to God for us. This is our Lord's own institution, established by Him as a service of remembrance. In this spirit of reverent memorial let us approach the table of the Lord.

EVENING SERVICE

While We Have Light!

SUGGESTED SCRIPTURE LESSON—John 12:20-36.

TEXT—*While ye have light, believe in the light, that ye may be the children of light* (John 12:36).

1. It is a fact conspicuous in everyone's experience that our moments of insight, our periods of illumination and comprehension, are passing, not permanent; occasional, not continuous. Every person who lives a normally healthy intellectual life discovers periods when peculiar insights are given him; and he discovers other periods when his mind is dull and his thinking barren. We might be likened to travelers on a dark, lonely road, bathed for a moment in a beam of moonlight streaming through a rift in the clouds, only to be swallowed again by the prevailing darkness.

1. It seems that even Jesus was given some moments of peculiar insight that stand forth like mountain peaks in his earthly life. One such moment came to Him in connection with the inquiry of these "certain Greeks" who sought Him at the feast. Philip and Andrew, two of our Lord's disciples brought their request to the Master, and met with a rather strange response from Jesus. He did not hurry to the seekers, nor did He command that they be brought to Him. It appears, rather, that their seeking plunged the Master into a reverie in which He looked past Calvary to the days when the gospel would be preached in all the earth. "The hour is come that the Son of man should be glorified," He said. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." There, in symbolical terms, is set forth the philosophy of the kingdom of God. Through death to life, through defeat to victory, by means of a cross to reach a throne; this is the strange paradox of the gospel. The Master's soliloquy ended with the amazing assurance that "I, if I be lifted up from the earth, will draw all men unto me." In reply to a question as to how these things could be, He said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you."

2. How much is revealed by those words, "While ye have light"! For the men of Jesus' generation, light was then present. Our Lord declared openly that He was "the light of the world." His presence brought illumination into the darkness of men's hearts. That presence searched the secrets of their hearts, as light searches the hidden corners of a dark cellar. And He made it very clear that men's reaction to Him was a sure indication of their moral complexion. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The intimation is plain, however, that such opportunity could not last forever. "While ye have light!" That sounds as though the day would come when light would be taken away and darkness would prevail. What is done with light must be done quickly. It is made to utilize, to walk in. Hence the exhortation to "believe in the light." Accept it as from God.

II. God's dealings with every generation and every individual partake of these characteristics.

1. The coming of light to the darkened souls of men is identical in principle in each case, though differing in details. It may come gradually, like the break of day, as it did in the case of Simon Peter. It was only little by little that the full revelation broke upon his soul. From his first meeting with the Lord at the baptism of John, to the time of his great confession, "Thou art the Christ," light had been growing in intensity in his spirit. Then, again, light may break with apparent suddenness into full revelation, as in the case of Saul of Tarsus. Though in all probability Saul's surrender was not so sudden as it appears, it does seem that the curtains of his soul were raised all at once and the light that was all about him suddenly dispelled the darkness of his spirit.

It is apparent, furthermore, that light frequently increases in strength to a place of superlative intensity, then grows dim. Everyone has noted how the bell on an approaching fire truck grows in intensity until it passes us; whereupon the pitch of its tone drops suddenly and its volume gradually diminishes. In a somewhat similar manner does God's dealings with the soul of a man grow more intense up to a certain point; after which, that intensity steadily diminishes.

2. The circumstances attending our moments of illumination differ greatly.

a. It is sometimes in the presence of some scene of majestic beauty that God speaks to the soul. The psalmist declared "the heavens declare the glory of God and the firmament showeth his handywork." The great philosopher, Kant, asserted that the surest proofs of God's existence he knew were "the starry heavens above, and the moral law within." I have heard God speak in the thunder of Niagara, in the stately silence of a snow-capped peak, in the ceaseless pounding of the waters of the Atlantic lashed by a northeasterly storm.

b. It is sometimes in seasons of calm and loneliness that the moment of illumination comes. It came thus to Anne Byrd Payson when, home late from the opera, and too taut in nerves to sleep, surfeited with the empty pleasures of the world, she decided to read herself to weariness and sleep; only to discover the only book within reach was "The Christ of the Indian Road," by E. Stanley Jones. Knowing neither the book nor its author, she nevertheless read it far into the night; and through it found her way to Christ.

c. It is sometimes amid seasons of heart-breaking grief that God speaks His message of awakening to the heart. Isaiah's transforming moment came "in the year that king Uzziah died." Uzziah had been an intimate friend of the prophet. But suddenly deprived of that friendship, Isaiah sought for his consolation in the presence of God, and in that hour he saw "the Lord, high and lifted up."

d. It is sometimes in the sanctuary of worship that the moment of insight and understanding comes. One summer Dr. Arthur J. Gossip, one of Scotland's great preachers, was speaking in a little church in the highlands. Into that service came a man with a dark sin staining his soul and a deep need filling his heart. As the preacher began his sermon, this man fell into a reverie and it seems, saw, instead of the preacher behind the desk, the form of the Son of God. There that lovely morning the light of revelation dispelled the grim shadows of that needy man's soul and made him a new man in Christ Jesus.

However the revelation of light may come, it is the work of God's faithful, convicting Spirit, and is the most-to-be-desired moment of one's life. Has it come to you?

III. But one thing is certain: that moment of revelation cannot remain forever.

One must either walk in the light of that experience, or suffer the light that is in him to become darkness.

1. Those words, "while ye have the light," can have only one meaning. They denote this very danger that light neglected

or rejected can become only darkness. God's revelation to the soul, the Spirit's convicting touch upon the life, cannot be disregarded with impunity. A man temporizes with such a dispensation of grace at the peril of his soul.

2. Jesus exhorts, therefore, that the man so illuminated should "believe in the light." That illuminating, convicting, discomfiting experience is God's voice arousing, God's hand beckoning, God's Spirit pleading with your soul. Therefore believe in that revelation, accept it as from God, and order your life by it. Saul of Tarsus, when illuminated, could say of his reaction to that awakening, "I was not disobedient unto the heavenly vision." If your soul is awakened, then your greatest opportunity has come. Do not fail to avail yourself of it.

3. To what purpose! "That ye may be the children of light." In the moral and spiritual realm there are only two classifications. Men are either the children of light or the children of darkness. And that makes all the difference between heaven and hell. Never has it been more vital that men believe in the light. Saint Paul, after warning concerning the coming day of the Lord as a thief in the night, says (in 1 Thess. 5:4-10), "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

SUNDAY, JUNE 11, 1939

MORNING SERVICE

A Fool for Christ

SUGGESTED SCRIPTURE LESSON—1 Cor. 4:1-16.

TEXT—*We are fools for Christ's sake* (1 Cor. 4:10).

I. This is a most challenging statement, and can be understood only as we recognize that the apostle is here speaking the language of the world. His career, as viewed by a man without Christ, must have seemed indeed to have been characterized by the most supreme folly. As Saul of Tarsus he held an increasingly influential place among the Jewish people and especially in the field of Jewish religion. But what things were gain to him, those he counted loss for Christ. In one moment a decision was reached and a surrender made that set his life moving in a brand-new direction. From a potential leader of Israel to the "ringleader of the sect of the Nazarenes" was a long leap; but he made it. And men who witnessed it shook their heads incredulously and branded him as a fool.

It would be well to remember, however, that there are two standards of judgment among men, and no one can hope to win high rank under both. One must make his choice. If he deny Christ and choose the way of selfish ambition, he may seem to have settled the matter shrewdly; but in the end he will discover that he has played the fool eternally. On the other hand, he can choose the way of the meek and lowly Jesus; and his fellowmen will say he is a fool. But in the end he will discover that his seeming folly has proved to be the wisdom of God.

Some years ago Channing Pollock wrote a play entitled, "The Fool." The hero of that four-act drama is a young clergyman who determined resolutely to relate himself to every issue in his personal life and in the social order as he believed Jesus would do if He were on earth. The first result was that he was expelled from his pulpit. The next re-

action cost him all of his influential friends. Finally he narrowly escaped being committed to an insane asylum. It was all because he had the courage to take Christ seriously. It may be that the somewhat easier time that we enjoy is due to our unwillingness to take Christ quite as seriously as did this man. Pollock named his play well "The Fool." His character was a fool for Christ's sake. And our Lord is yearning hungrily for a people who are willing to bear that same reproach for His name's sake.

II. It is a matter of fact that from the worldly point of view the whole Christian enterprise was a fool's undertaking.

1. The Apostle Paul admits frankly that the personnel of the church was not distinguished. In 1 Cor. 1:26-28 he says, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." It was a simple fact that the wealthy and the distinguished and the blue-blooded aristocrats were not going the way of the cross; nor are they today.

2. It is admitted, furthermore, that the Christian method does not commend itself to worldly wisdom. In 1 Cor. 1:18, it is declared that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." The preaching of the cross is the Christian method. From the point of view of worldly wisdom, the fact of the cross seemed to be Christianity's greatest liability. The cross had no more social standing than the gibbet or the electric chair. The smart thing, it might seem, would be to suppress the story of the cross. But no! the apostles boldly proclaimed the gospel of Christ crucified. And while to lost men it was foolishness, to the saved it was indeed the power of God.

3. It is freely admitted, moreover, that the Christian values are hidden from the eyes of the natural man. Paul acknowledges (in 1 Cor. 2:9, 10) that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." He goes farther (in same chapter, v. 14) to assert that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." There is the issue clearly stated. The ideals for which the Christian man lives cannot be apprehended at all by men of the world. Those ideals are in the realm of the imponderable. Small wonder it is, therefore, that men who live for such things should be called fools.

III. Now, what precisely is "a fool for Christ's sake" and why should any man choose to be one?

1. It should be noted, in passing, that a fool for Christ is not a man who deliberately plays the fool. There are some who do and say unreasonable and outlandish things in the name of Christ; and when the proper reward for their folly comes upon them, they are apt to whimper something about being "persecuted for righteousness' sake." There is a vast difference between being "buffeted for one's faults" and bearing the reproach of Christ.

2. A fool for Christ's sake is, first of all, a man who refuses to become so absorbed in time that he forgets eternity. How counter to the spirit of the world that sort of living runs, a moment's reflection will serve to reveal. All about us are men who cry, "One world at a time." Under the grip of that delusion they live and speak and conduct themselves exactly as though they were to live on the earth forever. And the man who will not run with them to the same wild excess

of riot is branded as a fool. He has this compensation, however, that he is a fool *for Christ's sake*. We must evaluate every concern in our lives against the backdrop of eternity and make every decision in the light of eternity.

3. A fool for Christ is a man who has the courage to love God with all his heart, mind, soul and strength, and his neighbor as himself. It takes courage to do that. It means putting God first, and governing oneself by His will. The spirit of the times is "Me first." But Christ issues a challenge to that spirit in His command that His followers must place God and neighbor ahead of self. It takes real heroism to do it. Perhaps that is the reason it is done so infrequently. Dean Inge was right when he said, "We are losing our Christianity mainly because Christianity is really a creed for heroes, and we are harmless, good-natured little people who want everybody to have a good time." The man who defies the laws of selfishness that dominate so much of human living will be called a fool; but he will have the satisfaction of knowing that he is a fool for Christ's sake.

4. A fool for Christ's sake is a man who refuses to injure any enemy, even though it lies within his power to do so. The Christian way of life has no place for vengeance, save the Word of God to the effect that "Vengeance is mine, I will repay, saith the Lord." How that spirit would transform our modern troubled world if men would only give it place in their hearts! It was this spirit that prompted David to spare his sleeping enemy, King Saul; contenting himself with taking the king's spear and cruse of water. If David, in the twilight of Old Testament times, could find place in his heart for such magnanimity, what possible excuse can we offer for a spirit of revenge, living as we are this side of Calvary? I grant you, men will call one a fool for failing to settle his account in kind; but it will be infinitely satisfying to know he is a fool for Christ.

5. In a word, a fool for Christ is a man who takes Christ seriously, trusts His shed blood for salvation; who enthrones Him in his heart and makes Him Lord of his life; who regulates his conduct by the Sermon on the Mount and the immediate guidance of the indwelling Spirit. Of course, all of these things are fundamentally Christian; but the world calls men fools who do them!

IV. Such fools, however, have been the salt of the earth.

1. What a debt the world owes to fools. St. Paul was a fool for Christ, putting his head on Nero's block for Jesus' sake. Men said he could not help losing against so powerful a force as Nero. But today men call their sons Paul and their dogs Nero. Luther was such a fool, defying the power of the age-old Church of Rome. Wesley was such a fool, preaching in such a forthright manner that parish doors all over England were closed against him. Such men have altered the course of human history, let men think of them as they please.

2. There is an infinite compensation in this kind of living. A man may be considered a fool; but to be a fool for Christ's sake is a glorious privilege. As St. Paul declared elsewhere (in Phil. 1:29), "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

EVENING SERVICE

The Poverty of Christ

SUGGESTED SCRIPTURE LESSON—2 Cor. 8:1-9.

TEXT—*For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich* (2 Cor. 8:9).

1. There is no spectacle in all the world like the one here set forth. Daniel tells of a pagan king whom God deposed and sent into the fields to eat grass like an ox, his body wet

with the dew of the night. We are told in the Word of Moses, the servant of God, who deliberately spurned the throne that might have been his in order to suffer affliction with the people of God. But here it is declared that Christ, God's only Son, laid aside the riches of His heavenly glory, turned His back upon His rightful place by the side of the Father, and gladly became poor, that we through His poverty might be rich. Such was "the grace of our Lord Jesus Christ." Such was His "condescending goodness," as Weymouth puts it. There is no marvel comparable to this. No renunciation among men can ever be but the faintest echo of this supreme renunciation on the part of Christ.

II. How difficult it is for us to conceive what must have been the heavenly glory of the Son of God!

We are so earth-bound and sense-bound that we are forever baffled in our efforts to envisage even a part of that glory. A few hints are given us, however, one of them in John 1:1-5, where the apostle reaches back into eternity. "In the beginning was the Word, and the Word was with God, and the Word was God." He tells us further, that the Word was the active agent of God in bringing creative order out of chaos, and "without him was not anything made that was made." He was "life" and "light," and finally was "made flesh, and dwelt among us." This was the concept John had of him before He laid aside His glory.

1. The same writer, in Revelation 1:13-17, gives a picture of the same Christ after He had resumed His glory. "In the midst of the seven candlesticks [I saw] one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shining in his strength. And when I saw him, I fell at his feet as dead."

2. Saint Peter got a glimpse of that glory on the holy mount and never recovered from the solemn experience. It was at the Transfiguration that Peter, along with James and John, became an eyewitness of His majesty. Years afterward, when writing his second epistle, he referred to that experience in these words: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." Just a hint of the eternal glory was given Peter that day, and he could never be quite the same man again.

3. This same amazing truth is declared by Saint Paul in Philippians 2:6-11, a passage which is wonderfully clarified by the Weymouth version: "Although from the beginning He [Christ] had the nature of God, He did not reckon His equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His glory, and took on Him the nature of a bondservant by becoming a man like other men. And being recognized as truly human, He humbled Himself and even stooped to die; yes, to die on a cross. It is in consequence of this that God has so highly exalted Him, and has conferred on Him the Name which is supreme above every other, in order that in the Name of JESUS every knee should bow, of beings in heaven, of those on the earth, and of those in the underworld, and that every tongue should confess that JESUS CHRIST is LORD, to the glory of God the Father." He has passed from the best of heaven to the very poorest of earth. He has exchanged the riches of His eternal estate for the poverty of earth. Marvelous condescension! Infinite love!

III. It is declared, furthermore, that "for your sakes he became poor."

1. It is this element of contrast that sets forth so graphically the depth of Jesus' poverty. His renunciation is the more appalling when one recalls the heaven He left. And how He yearned once more to feel the warmth of that glory! His high-priestly prayer brings this out so clearly (in John 17:5) when He said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

2. And what was His poverty?

a. Saint Paul, in this passage already quoted, sets it forth as a series of dizzy leaps down from heaven to the very depths of human woe. "He made himself of no reputation"; and reputation is one of the most highly cherished treasures among men. "He took on him the form of a servant," not a master. "He humbled himself," who never before had known anything but exaltation. "He became obedient unto death;" He who was the Prince of Life. But, to make the horror doubly horrible, it was "the death of the cross." Could any poverty be greater than this?

b. But He was denied during His lifetime the strength and courage that can come of an understanding and sympathetic family connection. While His mother stood by Him, yet He was grievously misunderstood by His own brethren and sisters. He had no place to lay His head. He lived in the homes of His friends and was laid in a borrowed tomb at His death. In the darkest hour of His earthly career—the hour of the cross—He was friendless and alone. Surely Jesus went to the uttermost for men. It was "for your sakes"—yours and mine—that He made this fearful sacrifice.

IV. To what purpose was it all?

"That we through his poverty might be rich."

1. Who was He? The eternal Son of God. He was the second Person of the adorable Trinity. He was eternally co-existent with the Father from the beginning. His was the creative word in the beginning.

2. And who were we? We were sinners against that law of God, enemies of the government of God, rebels the love of God, and aliens from the nature of God. We deserved only hell.

3. But from the poverty of sin to the riches of forgiveness we have been brought for Jesus' sake. Samuel Chadwick tells of being in Edinburgh in 1887, Queen Victoria's Jubilee Year. He saw a procession of dignitaries one day going to the old Cross near St. Giles' Cathedral. He followed them to the spot and preceded by a flourish of trumpets, heard a royal proclamation read which declared forgiveness for all deserters from Her Majesty's army and navy. All deserters were told to report at the nearest military or naval depot to receive their royal pardon. Later in the day men were seen going to the castle. They were not going to be pardoned, for they were pardoned already by the provisions of the proclamation. They were going, rather, to claim the certificate of their pardon. Somewhat similarly has God offered us the riches of pardon through Christ. Full and abundant provision has been made. While men may remain if they choose, they can, if they desire, claim their new riches of forgiveness through Christ.

4. Finally, let us note the present wealth of the child of God. He experiences instant relief from the burden of guilt, and the promise of a heart made clean through Jesus' blood. He has the promise of the life that now is and that which is to come. Could anything be more blessed?

There is a lovely old Celtic legend which relates how the angel of mercy called for an aged saint to conduct him to the celestial city. As they journeyed along together the saint was suddenly troubled at the thought of his sins. "Mercy," he said, addressing his guide, "where did you bury my sins?" "I remember only that I buried them," replied Mercy, "but I

cannot tell where. And as for the Father," he added, "He has forgotten that you ever sinned." Such infinite riches are ours for the taking.

SUNDAY, JUNE 18, 1939

MORNING SERVICE

Possibilities of Grace

SUGGESTED SCRIPTURE—2 Cor. 4:1-18.

TEXT—*But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us*" (2 Cor. 4:7).

I. The Christian view of God is that of an infinitely holy, infinitely just, infinitely loving Being who despite His infinity, is hungry to reveal Himself unto men. Remote from our world though at times He may seem, He has labored ceaselessly to bridge the chasm that has separated Him from us.

1. From Adam to Christ there has been a steady progress from twilight to noontide of revelation. No one can read the Old Testament thoughtfully without noting how the shadows that concealed the face of God have been gradually done away until in Jesus Christ our Lord His lineaments become clear.

2. There has been a steady progression, furthermore, from the outward, legalistic, ceremonial worship of God to the inner heart experience made possible to us through Jesus. Men have at length perceived that the true temple of God is a human spirit wholly yielded to Him.

a. It is only in the cross that this understanding became clear. The finished work of Christ upon the cross has made possible to us a fellowship with God far more meaningful and blessed than any of the patriarchs and prophets ever knew.

b. This has its logical culmination in the relationship Saint Paul describes by the phrase, "Christ in you, the hope of glory." There is no experience greater than this possible to men this side of heaven. And it is absolutely dependent on the work of atonement wrought by our Lord upon the cross.

3. It is this wondrous grace in which Saint Paul exults in the words of this text. As he presents it, there are three focal points to be considered: (a) the treasure, infinite gift of God to men; (b) the vessel, fragile, earthen, marred; and (c) the power that makes so gross a vessel suitable for so rare a treasure.

II. Let us examine what is meant by "this treasure."

1. In the verse preceding the text the apostle makes a most interesting allusion to the creative power of God. "God, who commanded the light to shine out of darkness, hath shined in our hearts." The reference here, it is clear, is to the act of the Almighty God in bringing light out of darkness in the beginning. It is declared, in Genesis 1:2, that "the earth was without form and void; and darkness was upon the face of the deep." Into that dark and jumbled chaos strode the Creator God and said, "Let there be light"; and there was light instantly. It was not a light dependent upon sun, moon, or stars, for they had not yet been created. It rested, rather, upon the fiat of the Eternal God. Thus did God bring light out of darkness and cosmos out of chaos.

2. Now, declares the apostle, this same God "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The darkness and chaos within the human spirit are easily comparable to the darkness and chaos in the universe. Sin had destroyed all semblance of the image of God and had made men the willing dupes of Satan. Discord, strife, hatred, evil passion were running riot within our hearts.

But into this darkness came the illuminating, warming, health-giving presence of Jesus Christ. "The Sun of Righteousness" hath arisen with healing in His wings. The same God who stood upon the circle of the earth and said to that primeval darkness, "Let there be light!" has stood in the

presence of my darkened, chaotic spirit and uttered those same words. And in obedience to the divine command, the darkness has fled away and the light shineth. The light that streams from the face of Jesus Christ has put an end to the night of my ignorance and sin.

3. With clear, inspired insight the apostle describes this revelation of God in Christ as "this treasure"; a dispensation of priceless worth. What, indeed, could be more significant? Through Christ men may know God; may become intimately acquainted with Him; may cultivate a glorious friendship with Him. Abraham was described as a friend of God. If that were possible so many centuries before Calvary, where must be the outer limits of our privilege, who live in the fullness of God's revelation through His Son?

But it is included in this treasure that men may be re-fashioned in the moral image of God. Everything dark, sinister, and forbidding in the heart of man must yield before the incoming of the Spirit of Christ. "If any man be in Christ, he is a new creature," fresh from the creative hand of the infinite Maker. Did you think God had ceased His creative activity on that sixth day of Genesis? I tell you, Nay; but He is still making out of the broken fragments of our sinful lives "vessels unto honour, meet for the Master's use."

It is included in this treasure, moreover, that men may be the temples of the Spirit of God. God has no desire to house Himself beneath Gothic arches and amid the chilly stone pillars of a temple reared by men's hands. Rather, His hunger is for a sanctuary in the spirits of His people. You and I are privileged to be the temples of the Holy Ghost. Treasure indeed!

III. The marvel grows apace when one considers the vessel into which God places this priceless treasure.

A vessel earthen, crude, unlovely, fragile. The ancient custom was to place a treasure in a box of gold or silver, elaborated with jewels. Today such a treasure would repose in a safe deposit box away from the hand of man. But God has selected the most fragile sort of receptacle—the hearts of men—into which He places the infinite treasure of His revelation.

1. We were not good men when Jesus chose to die for us, Saint Paul reasons this out with striking effect in Romans 5:7, 8, "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

2. Furthermore, we were not great men out of whom Jesus would build His kingdom. In the days of His flesh there was not one man of influence in the company of our Lord's disciples. They were toilers, rough-handed from heavy work, stooped from the bearing of burdens, and no one of the group possessed of influence at court. In the early days of the Church a common gibe at those who were drawn to Jesus was the question, "Have any of the rulers believed on him?"

3. We were not vessels of gold or silver, or designed unto honor. Rough earthen pots we were, and marred a hundred times in the making; cracked and repaired again and again; broken fragments of what we might have been. We are, and we remain, earthen. Nevertheless, we are chosen of God in Christ. And into the perilously insecure keeping of such a fragile receptacle God hath chosen to place His treasure.

IV. The key to this mystery of godliness lies in the power by which it comes to pass.

"The excellency of the power is of God and not of us."

1. It is only by the power of God that an earthen vessel can be made adequate for such a treasure. It requires a divine miracle to forgive a sinner and make him into a saint. It is only by a supernatural experience that the depraved heart of man can be cleansed from its evil affections and lusts and given aspirations after God. It requires the creative hand of the infinite Maker to prepare the spirit of man for the incoming

of the Spirit of God. And only by perennial miracle can a soul be kept and preserved in righteousness and true holiness. The miracle of this grace is evidently set forth in the verses immediately following the text—Paul's noble testimony, concluding with the words, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." What a change of perspective is involved in such a testimony!

2. There are two vital conclusions to which we must come. We must regard with increasing wonder the power of God, by which these things are possible. And we should regard with increasing charity the earthen frailties of each other; remembering that, despite this infinite treasure, we are but vessels of clay. Dr. B. F. Haynes told of a visit he made to his old home in the South and, in company with the pastor of his home church, meeting on the street the old town drunk. This wretched fellow had been cursed with the appetite for liquor from his birth, and, as the local pastor remarked, was still in the habit of getting drunk "once in a while." Dr. Haynes, recalling the man's fierce heritage of appetite, said, "That man deserves more credit for being drunk only 'once in a while' than I do for never being drunk at all." That is charity of the sort with which we should blanket each other, remembering always that we are but earthen vessels.

EVENING SERVICE

What Shall the End Be?

SUGGESTED SCRIPTURE LESSON—1 Peter 4:12-19.

TEXT—*What shall the end be of them that obey not the gospel of God?* (1 Peter 4:17).

I. The exhortation of this chapter and the searching question of this text can be understood only in the light of current events. Peter's first epistle was written some time during the decade that preceded the destruction of Jerusalem in the year 70 A.D. The apostle recognized that the woes pronounced by Jesus were about to be fulfilled and the end of an era was approaching. Christ had made some specific reference to the sorrows that would soon lay hold of the dwellers in the ancient city, and made it clear that these events would cast so dark a shadow before them that men could flee if they chose to do so. Already Peter recognizes that the preliminary persecutions and sorrows were coming to pass, and that the Christians in the city were forced to bear their share. "Think it not strange," he says, "concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." Those were fitting and timely words.

But Peter's question in our text possesses a timeless quality which gives it point and searching power in every age; and never more so than now. For our age, too, has known its sorrows, and hatred and death are stalking among nations. Men's hearts are crying out for fear, and human life and destiny are terribly insecure. With shallow insight and narrow vision men are living on the earth, utterly forgetful of eternity and God and holy things. Christ is being crowded out of His universe and out of His rightful place in the hearts of men. It is high time, therefore, that some challenging voice raise this consideration, "What shall the end be of them that obey not the gospel of God?"

II. **It would be well to inquire, at the outset, what is the gospel of God?**

1. It is a piece of news, and news of the most urgent character. It is news about Jesus. It tells the story of One born in Bethlehem amid the most humble circumstances. It relates the story of His ministry; a healing, enlightening, quickening, saving progress through the land, until, at length, it led Him to a fearful death upon the cross. It includes the tri-

umphal account of the rising again; that it was not possible that He be holden of death. It tells of the hour when He was received up again into the presence of the Father; "from henceforth expecting until his enemies be made his footstool."

2. But these events had a deeper meaning than appears on the surface. The life and death of Jesus were more than a first century tragedy, calculated only to move our hearts to tenderness and wring tears from our eyes. For this Jesus claims to be the Son of God. He declared that He was the only begotten of the Father. Where, in so many words, did He claim to be God's Son? Here, if nowhere else: when the man born blind and healed by the Savior was finally cast out of the synagogue, Jesus found him and said to him, "Dost thou believe on the Son of God?" The man replied, in amazement, "Who is he, Lord, that I might believe on him?" "Thou hast both seen him," answered Christ, "and it is he that talketh with thee." What an astonishing claim!

Furthermore, Jesus assumed a moral authority over men that adds to the impressiveness of the gospel. He did not quote the elders and rabbis to substantiate His words, but boldly set them aside. "Ye have heard how it hath been said," began Christ; and then declared His own teaching with a resounding, "But I say unto you . . ." Men who heard Him said that He differed from the scribes in that He spoke "as one having authority."

Jesus taught, moreover, that His sufferings were redemptive. "The Son of man came to give his life a ransom for many," said Christ. His rejection and death were not simply a personal misfortune which befell Jesus, but a redemptive and atoning intervention on the part of God in behalf of sinful men.

The testimony of the early church is unanimous that only through Christ is salvation possible. Said Peter (in Acts 4:12), "There is none other name under heaven given among men, whereby we must be saved." And human experience everywhere and in all ages confirms this faith.

III. **Now, this gospel demands something of every one of us.**

1. There is no way by which we may escape the necessity for relating ourselves to the gospel of God. And only by *obedience* to it can we relate ourselves to it *savingly*. The gospel of God makes certain imperious demands upon us. It says to us, "Repent!" Turn your heart away from sin and loathe it with your whole soul. It says, "Confess!" Acknowledge your guilt and your responsibility before God. It says, "Forsake!" Turn your back upon a life of iniquity and deny the dominion of habits of iniquity. It says, "Restore!" Make your life straight and clean, and repair as far as possible the damage your sin has caused others. It says, "Believe!" Forsake all and take Christ.

But, on the other hand, it lies within our power to reject the demands of this gospel and refuse to submit our hearts and lives to its sway. God has made us creatures capable of choosing freely, and we are as able to say "No!" to God as to say "Yes!" Thus far our sovereignty extends.

2. But Peter raises a disturbing question: "*What shall the end be of them that obey not?*"

a. Decisions have consequences, and normally we are qualified to weigh them intelligently. In the presence of an issue that involves so passing a thing as the spending of a dollar, we are apt to weigh value and desire against the present worth of our money and thus spend what we have as wisely as we can. This is a part of the deliberative equipment of every normal human mind.

b. But our decision in respect to obedience to the gospel of God has most far-reaching and fateful consequences. We cannot afford to indulge in sloppy thinking when we are dealing with an issue so momentous. Time and eternity, present and future, earth and heaven must all be taken into account. Saint Peter goes on here to assert that the righteous will "scarcely be saved." It will take all of the grace and mercy

of God to get even a righteous and obedient man through. How, then, shall those escape who obey not?

IV. What shall the end be?

That is the supremely momentous consideration. It is an age-old question. Jesus raised it in His query, "What shall it profit a man if he shall gain the whole world and lose his own soul?" The writer to the Hebrews raised it when he asked, "How shall we escape if we neglect so great salvation?" The wise man observed this issue when he said, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

How about the end? Where will your course of life land you eventually? We have made our choices; but God has ordained from all eternity what will be the consequences that follow those choices. A young man, full of eager ambition, was graduating with high honors from high school. After the exercises an earnest Christian friend congratulated him on having attained this objective and inquired his plans for the future. "I plan to enter college in the fall," the young man replied, "and take a four-year course." "That's fine," said the friend, "and what then?" "Then I shall study law for three years." "Fine," smiled his friend, "and what then?" "Then I hope to get started in the field of corporation law and eventually enter into connection with clients who will assure me a liberal income." "Fine," said the friend, "and what then?" "Then I will marry and have a family and build a nice home." "That is fine," replied the friend, "and what then?" "Then," said the young man, "I will be old enough to retire and spend my old age in comfort." "Yes," persisted the friend, "and what then?" "Then," said the young man hesitantly, "I will have to die." "Ah," said his friend, "and what then?" And that is the supremely important question. "What shall the end be?"

SUNDAY, JUNE 25, 1939

MORNING SERVICE

The Fruits of Neglect

SUGGESTED SCRIPTURE LESSON—Hebrews 1:1-24.

TEXT—*How shall we escape if we neglect so great salvation?* (Heb. 2:3).

I. This is one of the great revival texts of the New Testament, used almost universally to warn sinners against the danger of postponing the day of salvation. But, as a matter of fact, such use of the text is hardly warranted, however much sinners need to be warned.

1. The writer addresses this warning, rather, to those who have received Christ and enjoy His salvation. He urges that we give heed to "the things that we have heard," and thus deals with us as with those to whom the light of the gospel has come. Moreover he tells us that this great salvation "began to be spoken by the Lord, and was confirmed unto us by them that heard him." The audience he has in mind, therefore, is not made up of uninformed sinners, but enlightened Christians, into whose hands and hearts an infinite treasure has been committed.

2. The inspired writer, furthermore, sees the possibility of losing this sacred dispensation of grace through carelessness. We are exhorted to the utmost care in respect to these things "lest at any time we should let them slip." The original suggests that this revelation may leak out, as of a leaking vessel, the whole process so gradual and subtle that we do not realize it is going on. It is this concern which is presented so forcefully in the question of the text. "How shall we escape if we neglect so great salvation?" It is not eternal security to have received it; for through indolence or inattention or the absorption of our time and thought in other things, we may lose our dispensation of grace. Jesus gave graphic warning concerning this very tendency when He reminded men that candles were not lighted to be put under bushels or beds, but rather on candlesticks. The bed is suggestive of the indolence and

love of ease which defeat so many; while the bushel is the symbol of that absorption in business and trade that has crowded God out of the life of others.

II. The teaching of this truth is very clear: The grace of God is a heritage to which one must pay strict and earnest heed.

1. There is no greater fallacy than the notion that "religion will keep you." I have heard it urged upon many a seeker who was troubled by the fear that he could not "keep religion." It is a dangerous notion because it is partially true, and therefore falls under the dictum that "the most dangerous untruth is half-truth." If the earnest seeker is led to believe that, once he gets religion, all will be well and he can go to heaven in solid comfort, he will discover that he has fallen into the snare of the devil.

2. Neglect spells the doom of any sort of heritage.

a. In my home town were two brothers who inherited from their father two splendid farms. The father made an equal division of his spacious acres, giving half to each of the two boys. One of the sons was thrifty and industrious. He improved his land and buildings and stock and equipment until he had the most modern and productive farm in the countryside. His brother, however, was thriftless and lazy and inclined to habits of intemperance. He allowed his land to go to weeds and his buildings to decay. Finally he gave his brother a mortgage on his property as security for a loan; and in time he lost his place to his brother. The heritages were of equal worth. It was neglect that brought about the one brother's undoing.

b. I heard of a physician who practiced medicine until he was middle-aged in a small midwestern town; then volunteered for the work of medical missions and was accepted. But he was sent into British territory, where he came under the high standards upheld by the British colonial administration. It soon became apparent that he must pass certain examinations if he would continue his practice in British territory. It was then that the tragedy became apparent; for he had failed to keep up with his profession. He had neglected to inform himself of the latest and most approved methods, and realized at last that there was no hope of passing the rigorous tests imposed by the British standards. Neglect forced him to conclude his medical career on that particular field.

c. There has come to my attention the case of a preacher who is richly gifted by nature and has had advantage of college, seminary and university training. But, unfortunately, when he concluded his formal schooling, he also "finished" his education. The result is that, while still in his prime years, he has abandoned all thought of new and creative work and is satisfied to thrash out the old straw of his earlier and more productive years. Neglect is hindering his ministry and gradually destroying his heritage.

3. But ours is a heritage of infinite worth. The grace of God which brings us salvation has been revealed and made available to us through Christ himself, and at infinite cost. It cost Him the glory of heaven in exchange for the poverty of earth. It demanded of Him, heavenly Being that He was, that He walk the earth amidst sin and misery and squalor, and suffer in His sensitive soul the anguish that such an experience must have inflicted. It demanded that He be exposed to the wildest fury of hell and be nailed upon a shameful cross. It required His death and rising again. And all of this was the price He must pay if men would be saved by grace.

But this message of hope and privilege has been confirmed unto us by unimpeachable witnesses. Men who actually saw Christ and were eye-witnesses of His agony have assured us of the truth of these things. Their witness has been borne home to us by the testimony of the Holy Spirit. And herein lies our only hope. With every one of us the issue is Christ or catastrophe.

III. Now, "how shall we escape if we neglect?"

1. One may grow careless or neglectful, regardless of past and present spiritual attainments. There is no scripture whatever for the notion that a person might live in a careless and sinful state without losing his standing with God. The plain teaching of the Book is that state and standing stand or fall together. No matter how long or how far one has walked with Christ, he can still lose his way through carelessness or neglect.

2. It requires the same devotion and sacrifice to walk with Christ as it demanded to find Him initially. Saint Paul exhorts that "as ye have received Christ Jesus the Lord, so walk ye in him." The implication seems to be that the person who loses the intensity that brought him to the Savior is bound to lose also the joy of Christ's presence in his life. The apostle declared, again, that "if I build again the things I destroyed, I make myself a transgressor." He is speaking in this connection of his former dependence in the deeds of the law in contrast to his present faith in Christ. Though details may differ, the principle involved here is universal. One dare not turn back again to the things he has surrendered for Jesus' sake; and to do so is sin. Finally, the apostle urges us to keep ourselves in the love of God. There is danger that men will be influenced to move out of the area of that love, and they should guard against such an eventuality with the utmost vigilance.

3. But if we neglect these vital things, how can we hope to escape? There is no answer to this question. No answer is needed. It is one of those rhetorical questions which imply their own answer. There is simply no escape. Neglect is its own avenger. In Proverbs 24:30-32 this unfailing truth is graphically declared, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it and received instruction." This is the vengeance that neglect exacts. It is both pitiless and sure. God grant that we, too, may look upon it and receive instruction.

EVENING SERVICE

Christian Certainty

SUGGESTED SCRIPTURE—John 18:28-40.

TEXT—*Sayest thou this thing of thyself, or did others tell it thee of me?* (John 18:34).

I. There is something about the meeting of Pilate and Jesus that is absolutely unforgettable. It was a fearfully momentous occasion, determining not only the fate of Jesus, but the fate of Pilate as well; having a meaning freighted with eternal import for the generation that then was and for every subsequent generation.

1. It was a meeting between the proud Roman, contemptuous of all other men and especially of these Jews; and the lowly Nazarene, symbol of mercy, grace and truth. It is not difficult for imagination to reconstruct that scene. There stood the haughty Roman governor, appointee of the great Cæsar, indicating in every detail of his bearing that the duty of dealing with this noisy rabble was the most irksome of tasks. It would have been much more to his liking, as his whole record proves, if he could have sent a company of his Roman veterans against this mob and driven them forth in an orgy of slaughter. And there by his side stood the One who for three and more years had gone about doing good, healing the afflicted, and showing compassion to the unfortunate victims of the ravages of sin. What a contrast is there!

2. Moreover, Pontius Pilate was the representative of earth's highest sovereignty—the Roman empire. The Eternal City had reached forth its tentacles like the arms of a mighty octopus and had embraced practically all the known world.

From Britain on the west to Arabia on the east Rome held sway; and here in troubled Palestine stood Pilate as the representative of this globe-girdling empire. But by his side stood the only begotten Son of the Eternal God. A sovereignty higher than anything earth could ever know had its representative in the person of Jesus of Nazareth. A tribunal before which both Pilate and his mighty Cæsar eventually must bow was embodied in the character of the Galilean. It might appear that Christ was on trial before Pilate that day. But actually Pilate was being condemned at the bar of Christ.

3. There were some marvelously revealing flashes in the story of that terrible day. There was Pilate's cynical question, "What is truth?" As though truth were a relative thing, to be established by the force of Roman might! It might be well for some of our modern dictators, who reside in chancelleries instead of insane asylums (which would be more fitting), to reflect on the fate of Pilate and of Rome. And when every recourse that seemed to make even a gesture in the direction of justice had failed, there was Pilate's final question, "What shall I do then with Jesus?" It is a question every man of us has been asking for himself ever since. It was followed by the futile hand-washing scene; as though water could cleanse away the defilement of blood-guiltiness!

4. In the words of this text, however, Jesus puts His probe deep into the heart of this man of the world. For Pilate has made a partial confession of faith. It was not saving faith, not by any means. But it did indicate that he was curious and perplexed and terribly baffled. "Art thou the King of the Jews?" he questioned. The mob was howling that Jesus had made such a claim; and there was a certain kingliness about Jesus that must have assailed the soul of Pilate with some sense of conviction. Hence the question. But Jesus would know the basis of that question. Is Pilate saying this thing because there is a sincere hunger to know in his heart? Is he clutching at a bit of assurance? Or is he merely echoing the accusations of the mob? "Sayest thou this thing of thyself, or did others tell it thee of me?"

II. The voice of the Christian faith has made many significant claims concerning Jesus.

1. We have said that He is the Christ, the Son of the living God; that He was in the beginning with God. We have declared that He was God incarnate—God in human flesh; completely identified with man, and yet one with the Father. We have asserted that His earth life was only a redemptive interlude in His total existence from eternity to eternity. These are astounding claims for the Man born in the manger, but the Christian faith has not hesitated to make them.

2. The Christian faith has asserted, moreover, that in His death Jesus died a substitute for sinful men; that His life was given a ransom for many; that the shedding of His blood atones effectually for the sins of a guilty race; and that through His death we have promise of eternal life. Our faith centers in the death of Jesus rather than in His life. His life has significance only because of His death. The true Christian faith has known only "Christ crucified."

3. But our faith asserts, furthermore, that the Savior who died is alive again and at the right hand of the Father above is making intercession for us. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Christ, who was "bone of our bone, and flesh of our flesh," now represents us in the presence of God above. What an amazing claim this is!

4. The Christian faith asserts that because of the eternal truth of these propositions concerning our Lord, He is a great Savior from all sin here and now. We assert that He is able to break the bondage of iniquity and set the soul free from its power; that Christ can make saints out of sinners; make children of God's household out of strangers and foreigners; and give the despairing soul bright prospect of heaven at last.

III. Now, by what authority do we say these things?

1. There are some who say them solely by the authority of tradition. The Bible declares them, and therefore they must be true. The historic faith has asserted them, and that authority of Christian parents, and they have been woven into the fabric of our thinking. They must be believed, therefore.

2. Others there are who say them because of the authority of the present visible Church. The creeds have made these declarations concerning Jesus, and we have subscribed to the creed with the baptismal formula, "All this I steadfastly believe." Therefore, it must be true.

3. But this falls far short of Christian certainty, however good it may be of itself. It is one thing to accept what others tell of Jesus. It is a far different thing to know something about Him in our own hearts. The men who came to Jesus on the invitation of the woman of Samaria went away with this testimony, "Now we believe, not because of thy saying; for we have heard him ourselves, and we know that this is indeed the Christ, the Savior of the world." Anything less than that is not enough.

IV. There is a divinely inwrought certainty.

1. One may meet Christ for himself and be quickened by His touch. Just as Peter one day met Him and was never the same again; just as Nicodemus sat and talked with the Master, and from that hour was convinced in his heart that this was very Christ; just as Saul of Tarsus was pursued

and overtaken by the Lord himself; so surely can you and I meet Him and hear Him speak and look on His face.

2. It would be virtually impossible to exaggerate the effect of such an experience. For at the command of Christ a man passes from death into life. The Lord stood once at the tomb of Lazarus and uttered one word of command; and death gave away before His voice. But that same voice can call a man forth out of the death of trespasses and sins and set him forever free.

3. It is equally true that one may have the inner witness that he is God's child. This is one of the most precious phases of the Christian experience. One's relationship with God moves out of the realm of conjecture and becomes a matter of clear certitude with the impartation of this blessed witness.

4. It is only knowledge such as this that will suffice in the evil day. Men do not make heaven by dead reckoning. They make it through obedience to the truth, walking in the light, and the incoming of the life of God into their spirits. Probably all who hear these words would claim a certain faith in the Son of God. You would declare Him to be God's Son, through whom alone is salvation. But the vital question is this, "Sayest thou this thing of thyself, or did others tell it thee of me?" Men can be lost forever if their faith rests only upon the assurance they have received from others. But men will be saved now and forever if they are unswervingly true to the assurance revealed by God to their spirits.

Sermon Suggestions and Outlines

Some Signs that a Church Needs a Revival

H. C. HATHCOAT

INTRODUCTION

The word "revival" comes from the Latin word *vive*, which means life, vitality, or vital.

The revival belongs to the church while the conversion of the lost is its results.

Some undisputable evidences of its needs:

I. WHEN IT LOSES ITS BURDEN FOR THE LOST

1. Wesley said that "Jesus is not interceding for the world but He has left that for the church to do—a responsibility."
2. A desire for offspring must possess the Bride (Isa. 66:9; Rom. 2:1-4).
3. Bible illustrations are:
 - a. Moses and Israel (Ex. 32:32).
 - b. Jeremiah and captivity (Jer. 9:1).
 - c. Paul's regard for his kinsmen.
4. Historical examples are:
 - a. John Knox in Scotland.
 - b. Wesley in England.
 - c. Moody, Spurgeon, and Finney in America.

5. It includes an internal melting, a love for the lost and concern for their salvation. (Mother watching sick child.)

II. WHEN IT LOSES ITS ZEAL FOR THE WORK OF GOD (Isa. 9:7)

1. Zeal is necessary to make anything go.
2. The early church put us to shame in it.
3. It includes enthusiasm, activity and a determination.
4. Some folks grow weary (tired) in well-doing.
5. We need a vision that will get us out.

III. WHEN THERE CEASES TO BE LIFE IN SERVICES

1. Preaching, singing, and prayer are hard.
2. No response to preaching and singing.
3. No personal work and travail at altars.
4. No personal responsibility carried and everything left to the preacher to do.

IV. WHEN THERE IS A LACK OF CONFIDENCE BETWEEN MEMBERS

1. Some causes of it:
 - a. Lack of right living.
 - b. Rumors and gossip (whispers).
 - c. It has to grow, *not be put on*.

V. WHEN THERE IS A LACK OF UNITY

1. Caused by cliques and parties.
2. Caused by jealousies and emulations. Wrong attitudes cause it (expand).

Some Necessities for Successful Revivals

H. C. HATHCOAT

LESSON—Acts 8:4-8.

INTRODUCTION

Good revivals are not the products of chance or luck. Neither do they come by accident nor hit-and-miss methods but are the results of proper efforts certain principles carried out.

We can still have genuine revivals if we are willing to pay the price for them.

I. NECESSARY ATTITUDES RELATED TO THE REVIVAL

1. Attitudes are what we think, feel, expect.
2. Our attitudes determine the value of things.
3. What should be our attitude toward the revival itself. Its needs, time, purpose, etc.
4. What should be our attitude toward the unsaved? Interest, condition, prospects, etc.
5. Toward the messenger—co-operation, support.
6. Toward the message—personal application.
7. Toward each other—honor but not labor.

II. NECESSARY EQUIPMENT TO CARRY IT ON

1. Saints present to sing and pray, etc.
2. Special singers and instrumental numbers.
3. Backsliders and irregular attendants out.
4. Unsaved and nonchurchgoers present.
5. People from other churches who have never heard our message. Saved and unsaved.

III. NECESSARY METHODS OF PROCEDURE

1. Prayer in private, groups, home and public.
2. Day services for spiritual advancement.
3. Advertise the meeting by telephone, cards, and orally. Anyway to get people word.
4. Assisting those who have no way of coming.
5. Personal workers during the altar services.
6. Tracts and literature to supplant the preaching and help sow the seed.

CONCLUSION—Question boxes, prizes for biggest families and new people will stimulate the interest to outsiders.

Shining for Christ

R. R. AKIN

TEXT—*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Matt. 5:16; also 2 Cor. 4:3-6; Phil. 2:15).

INTRODUCTION

1. One must first have The Light before he can shine.
 2. Jesus said, "I am the light of the world."
 3. Again He said, "Ye are the light of the world."
 4. Christ—the Sun; disciples—reflectors as the moon.
- How we may let our light shine:

I. GET ALL OF THE OBSTRUCTIONS OUT OF THE WAY

1. "Let it so shine before men . . ."
2. In order to do this, we must have the enabling power.
3. We must have a sanctified heart wrought by the baptism with the Holy Ghost.
4. Carnality is the greatest hindering obstruction.
5. "God hath shined in your hearts—to give the light."
6. The very purpose of holiness (Phil. 2:15).

II. SHINE CONSPICUOUSLY

1. "That they may see your good works . . ."
2. Shine with a holy ambition—not selfishly or self-centered.
3. Not a rule or ruin spirit nor self exalted.
4. But with a God-given, fiery zeal in all humility.
5. "Like a city that sitteth on a hill that cannot be hid."
6. "Neither do men light a candle, and put it under a bushel, but on a candlestick." God wants more candlestick Christians.

III. SHINE INDIVIDUALLY

1. "Let your light so shine . . ."
2. A very personal responsibility as well as privilege.

3. We must live Christlike and win others to our Christ.
4. "Churches will be filled when people begin to live Christ."—DR. D. L. COALE.
5. Sinners are brought under conviction and won to Christ by someone's godly life testifying to the reality of religion.
6. We must gain and hold the confidence of as many as possible.

IV. SHINE CONTINUALLY

1. Shine in our conversation, actions and attitudes.
2. Shine under all circumstances uncompromisingly.
3. Shine on all occasions.
4. Shine every day, every year, all the way.

"Shine for Jesus where you are,
Shine for Jesus every day;
It will turn your sorrow into gladness,
Your night time into day,
So shine for Jesus where you are."

Expository Outlines for June

Lewis T. Corlett

Christ and His Church

(Eph. 5:25-27)

I. THE CHURCH IS THE ORGANISM OF WHICH CHRIST IS THE HEAD AND THE MEMBERS THE BODY

1. More than being a member of some denominational organization.
2. Those whose names are written in the Lamb's Book of Life.
3. Those who, being born again, have the witness of the Spirit unto their acceptance.
4. People who are enjoying a living relationship with Christ.

II. CHRIST'S ATTITUDE TOWARD THE CHURCH

1. He loved the Church.
 - a. A love that is analogous to the highest and most intimate relationship with man (v. 25).
 - b. A love that is beyond anything of human relationship.
2. "He gave himself for it" (v. 25).
 - a. He loved so much that He took the place of man.
 - b. He loved so intently that He bore the guilt of the people.
 - c. He loved so much that He was willing to do His utmost to procure the benefits for His children.
 - d. He broke down every wall of opposition, removed every difficulty, met every penalty so that His Church could be what He wanted them to be.

III. CHRIST'S PURPOSE TOWARD THE CHURCH (v. 26)

1. That He might sanctify and cleanse it.
 - a. He recognizes the inner need of those who were born again and members of His Church.
 - b. He knew the subtleness of inbred sin and was not content for His Church to be endangered by it.
 - c. He made the glorious provision whereby His children could be cleansed from all sin and made like unto His own character.

- d. He wanted His followers to be in a place where they could enjoy Him the most and also be of the greatest service to Him.

2. That He might present it, a glorious Church, unto Himself in heaven.

- a. Jesus provided holiness so that His Church could be without spot, or wrinkle or anything that would detract from the purity of the saints.
- b. Christ desires that His Church should be glorious in purity and holiness in this present world, ready for the day of presentation.
- c. He has a right to plan for this because He has made the necessary preparation to accomplish it.

IV. EVERY MEMBER OF THE CHURCH SHOULD PLAN TO TAKE ADVANTAGE OF CHRIST'S PROVISION FOR THEM

1. To neglect it is to spurn the love of Christ.
2. To reject it is to make it impossible for Christ's ultimate provision to be effective.
3. To disregard it is to become unholy.

The Keeping Power of God

(Psalm 34:17-22)

I. THE LORD HAS A SYMPATHETIC ATTITUDE TOWARD HIS CHILDREN

1. In order to keep them from sinning.
2. Mostlly to enable them to be victorious over any and all circumstances and conflicts.

II. THE LORD HEARETH THE CRY OF THE PRAYERFUL (v. 27).

1. The Lord is able to hear the cry of the righteous, regardless of where they are, or how weak it may be.
2. The Lord encourages His children to call upon Him. "Pray without ceasing."
3. The Lord hears in order to deliver His children out of all their troubles.
 - a. In doing this He many times surprises them in the method He

uses but He always gives victory and in doing so intensifies the trust and deepens the love.

- b. God is able to take care of any and every trouble or heartache His children may have and He longs to deliver them.

III. THE LORD KEEPS BY DWELLING WITHIN HIS CHILDREN "The Lord is nigh unto them that are of a broken heart" (v. 18).

1. His abiding presence imparts power to sustain in all encounters.
2. His indwelling encourages the distressed to rest in Him.
3. His nearness makes the weak to be strong, the fearful to be courageous and wavering to be faithful.
4. Those possessing a contrite heart are assured of His continual presence and deliverance.

IV. THE LORD SUSTAINS IN THE TIME OF AFFLICTION (v. 19)

1. The Christian is not promised deliverance from afflictions but the psalmist says that they will have many.
2. The glory of Christianity is the sustaining power of Christ in the hour of sorrow, suffering, loss and bereavement.
3. He does not keep these from coming but He gives glorious victory "out of them all."
4. The presence of God in the hour of affliction with the assurance of ultimate deliverance is the glorious heritage of the Christian.

V. THE LORD WILL KEEP IN THE HOUR OF DESOLATION (vs. 20-22)

1. Sin and wickedness sometimes seem to work terrific havoc and desolation.
2. The cause of God seems at times to be in danger.
3. The promise assures the Christian of complete deliverance from the powers of the devil, regardless of how strong they may be.
 - a. Sometimes by taking them out of the world to be with Him.
 - b. Sometimes by defeating the opposers.
 - c. He works in many ways and His child can rest assured that "none of them that trust in him shall be desolate."

Security in God

I. THE CHRISTIAN IS LIVING IN A WORLD OF SEEMING MALADJUSTMENTS

1. Evil doers are on every hand.
2. The workers of iniquity seem to prosper in spite of their wickedness.
3. The trend of the times is to look sympathetically on the wrongdoer and sneeringly toward the righteous.
4. The devil keeps reminding new converts, and young Christians of this seeming paradox.

II. THE CHRISTIAN HAS A SENSE OF SECURITY BECAUSE HE TAKES THE LONG LOOK AT LIFE (vs. 1-3)

1. Sees the prosperity of the wicked as the greenness of the grass, a temporary condition at the best and longest to endure for only a few years.
2. Sees the intrinsic and extrinsic value of the good and the righteous, that endure and last for both time and eternity.
3. The eye of faith has pierced the veil that separates the seeming from the real and looks with God at the actual comparative values as God sees them.
4. Becomes content to rest on God's promises and trust in His providential directions to bring all things out aright.

III. THIS SENSE OF SECURITY ENABLES A CHRISTIAN

1. To delight himself in the Lord (v. 4).
 - a. Find his extreme degree of pleasure in things pertaining to God.
 - b. To have a deep and tender interest in all that concerns God and His work.
 - c. To desire to please God in all thoughts, words and actions.
 - d. To unite all the life in service of God and His kingdom and find joyful satisfaction in doing so.
2. To commit his way to the Lord (v. 5).
 - a. To devote unreservedly all the talents, powers and abilities in the hands of God for His minute direction.
 - b. To give the way to the Lord in the sense of consigning it to

Him for safe-keeping. He alone can do this.

- c. The privilege of rolling all responsibility upon Him for the governing, directing and controlling of the details of life.
3. To rest in the Lord (v. 7). Trust in the Lord (v. 3).
 - a. Learn the art of remaining silent before God.
 - b. Cultivate the art of meditation in the Divine Presence.
 - c. Remain silent because of His superior wisdom and knowledge and wait patiently for His time to operate in His greatest power.
 - d. Lean heavily upon the Lord for strength and grace.

IV. GOD'S PROMISES ENCOURAGE THE CHRISTIAN TO RELY ON HIM

1. Promise of habitation and sustenance (v. 3).
 - a. Habitation is to be in God's land, place of selection.
 - b. God will see to the physical nourishment.
2. Promise of satisfaction for desires of the heart (v. 4).
 - a. These, being in accord with God's character, find their satisfaction in Him.
 - b. Encourages the Christian to let the desires go out to God for satisfaction.
3. Promise of co-operation in accomplishment (v. 5).
 - a. God longs to help His children accomplish feats in His kingdom.
 - b. God will work with His children as they center their desires in Him.
 - c. God will deliver His children in the hour of need.

Suggestions for Prayermeetings

H. O. Fanning

Appreciation of the Holy Spirit

THIS desirable end is to be diligently sought in our prayermeetings. Concerning this, Wesley said, "God hardly gives His Spirit, even to those whom He has established in grace, if they do not pray for Him on all occasions, not only once, but many times. Appreciation is strengthened by being expressed. Thank God often for His Gift of His Spirit. Let Him know you appreciate His Gift. Meditate on the importance of this gift. It is through His ministrations and power that salvation is made actual to you. By His death on the cross Jesus made it possible. We are born of the Spirit, baptized with the Spirit. We are taught

by Him; guided by Him; strengthened by Him; led by Him; energized,unctionized, anointed by Him. All that pertains to sanctified living and services is made actual by Him. Co-operate with Him in the production of the fruit of the Spirit. Cultivate the graces of the Spirit. Co-operate with Him in the production of these graces. Co-operate with Him in His transforming work in the renewing of your mind. What would life be without Him? What may it become with ever increasing co-operation with Him in His work? Co-operate with Him in His Christ revealing work. One of our outstanding needs as wholly sanctified people is a deeper appreciation of the Holy Spirit. A richer, fuller ap-

preciation of the Holy Spirit. A richer, fuller appropriation of Him, and an ever increasing improvement and manifestation of His grace and power. Through Him the Church came into being. Through Him it continues in being, and will so continue to the end.

Redemption's Price

The precious blood of Christ (1 Peter 1:19).

The price of man's redemption is far beyond the redemptive power of corruptible things, such as silver or gold, or of material values of any and every sort. It is the greatest price ever paid; one that only God himself could pay. The death of Christ on Calvary's cross is the greatest event in the history of the world, or of God's dealings with mankind. Greatest in that through it was accomplished the greatest purpose known to mortal minds; the possibility of human redemption. That which could be accomplished by the payment of no other price. This price is commensurate with the importance of that which it makes possible. The cross is not an afterthought on the part of God. Christ, the Lamb of God which taketh away the sin of the world, is the Lamb slain from the foundation of the world.

I. *Man's redemption is the eternal purpose of God.* It was designed and executed by God himself. The price of man's redemption is an indication of his dignity and glory as originally created in the image and after the likeness of God. His redemption is worthy of its infinite and incomputable cost.

II. *The sacrifice of Christ was made in the fullness of time—God's own time.* The most advantageous of all times for the accomplishment of the divine purposes through it. For four thousand years God had been preparing the world for this transcendently great event. Politically through the rise of the Roman empire. Religiously through the sacrifices for sins down through the ages. Through the development of the Israelitish people, and His dealings with them.

III. *Christ's resurrection is the seal of the divine approval upon all of His claims for Himself, and God's claims for Him.* By it He was declared to be the Son of God (Romans 1:4). The deity of Christ lies at the foundation of all gospel truth, and redemptive possibility. In Him God was manifest in the flesh.

IV. Through His death and resurrection, Christ is the solid foundation of our faith, and hope in God. Man's redemption is a matter of the divine purposes; of divine revelation; of divine accomplishment. In this there is no admixture of human wisdom, frailty or fallibility. It is a divine transaction, pure and simple. We avail ourselves of

its benefits and privileges by the exercise of trusting faith.

V. *In our redemption God has provided for all our needs, for time and for eternity.* Through it we have complete redemption from all sin, here and now, as well as hereafter. We are not saved from sin by a change of worlds, but by the efficacy of the blood of Christ. And that is as efficacious in the world that now is as it will be in the world to come. "Seeing ye have purified your souls in obeying the truth through the Spirit" (1 Peter 1:22).

VI. *We are redeemed to Christ himself, as our ever living Savior and Intercessor.* The living Christ to strengthen and sustain us; to be our constant Companion; to dwell in our hearts by faith; to be with us in the meeting of all the issues of life; to support us in testings, trials, temptations; to reveal Himself to us in ever increasing measure; to mean more and more to us throughout time and eternity. His presence is the secret of victorious and useful living; of rising to the heights in growth and progress in grace, and all that goes into the making of sanctified life and service; of ever increasing Christlikeness.

VII. *In our redemption we have all that pertains to the new birth by the Spirit, and the realization of all the possibilities of this birth.* "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23). Being begotten again to a life as indestructible as the Word of God by which we are so born, as we hold fast the profession of our faith without wav-

ering (Hebrews 10:21-25). A life as enduring as the life of God, subject to ever increasing improvement; ever approximating the pattern of the divine perfections.

The Strengthening Spirit

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man (Ephesians 3:14-21).

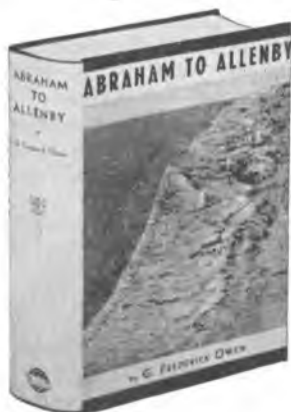
We should keep in mind that Paul is here writing to wholly sanctified people, and praying for the supply of their peculiar needs. One of our outstanding, and ever present needs is that of ever increasing strengthening. Life is progressive. Especially is this true of the normal sanctified life. The strength of yesterday was used in yesterday's living. We must have new strength for today. For this need God has provided an abundant supply in His ever present, indwelling Spirit, available to us, according to His riches in glory in Christ Jesus.

I. *While this strengthening is especially for the inner man, we are safe in assuming that the physical—the outer man—will be favorably affected, and strengthened also.* And this strengthening we need, as we are much affected by our physical condition.

II. *One of our ever present needs is the strengthening of our minds.* God has endowed us with mental powers and possibilities, that we may discover, develop

ABRAHAM TO ALLENBY

By G. Frederick Owen



One of the most fascinating of all stories is the history of the country which is the "Holy Land" of three religions and the crossroads of the world. Today Palestine is again torn by strife which has its origins deep within its dramatic past.

In vivid words Dr. Owen transports the reader to the scene of these significant events. You see Jesus walking among the olive trees. You see the Pathetic Children's Crusade start on its tragic pilgrimage. You watch Allenby's brilliant campaign.

Centuries march before you in a glittering parade of patriarchs, kings, the flower of medieval Europe and the hordes of common men who fought and died in this fateful land.

351 pages, illustrated, de luxe binding. \$2.50

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

and use them for His glory and man's good. Here we have a tremendous task, but one well worthy of our most prayerful efforts.

III. *As we rise in the scale of the altitudes of life, our need of strengthening is increased.* Our need of strengthening in the moral realm is incalculable in these days of unusual strain—of testings, trials, temptations, in ever increasing measure and severity. In the Holy Spirit we will find a supply for our every need. But we will have to avail ourselves of this supply, by co-operating with Him in the meeting of our needs.

IV. *Our paramount need of strengthening, is in the spiritual realm.* Here must be our citadel of strength. We are living in an unusual time of isms and schisms; of cults and fancies; of modernism, of science falsely so-called; of agnosticism and infidelity, of opposition to truth; of uncertainty and insecurity on every hand. In God alone is our strength; our certainty; our security.

V. *The foundations of our faith are sure and steadfast.* They have demonstrated themselves to be impervious to all attacks. But how about our knowledge of these facts? of the security of our foundation? It is not the foundation of our faith that is in danger, but ourselves in our imperfect knowledge of these things, our faltering belief in them; our negligence in putting ourselves in the way of the supply of our needs. It is in our direction that danger lies. It is we who need strengthening, to get our feet securely planted upon these ever living, and ever sufficient provisions for our safety and security.

VI. *In God, men of all ages, in all climes and under all conditions have availed themselves of these provisions, and have lived gloriously, victoriously, triumphantly.* They have met the issues of life successfully, served their day and generation and gone on to receive their eternal rewards. It is this strengthening by the Spirit in the inner man that makes possible all that is best in Christlike living and service.

VII. *What shall we do with these things, in this, our day and generation?* Time and experience have demonstrated the sufficiency of these divine provisions. But there is a human, as well as a divine side in these matters. In a very real sense, the human is the determining side. There is no question as to what God would have us have. The great question is, What are we determined to have by His grace? There is no question as to what God will do as we meet conditions. The question that personally confronts us is, "What will we do about meeting conditions, and co-operating with God in the accomplishment of His purposes, for us, in us, and through us?"

The Indwelling Christ

That Christ may dwell in your hearts by faith (Ephesians 3:17).

That there are mysteries in Christ's indwelling of the believer, none will deny. That it will take eternity to solve these mysteries, thoughtful people will agree. Christianity would have to be less than it is to have lesser mysteries associated with it and component parts of it. Its mysteries are commensurate with its magnitude, with the infinity of its Foundation, and the transcendent glories of its accomplishments. We are, first of all, partakers of the realities of Christianity. Only so will we ever come to know its mysteries. One is a Christian by his vital union with Christ. Being in Christ, and having Christ indwelling him. This is the divine order in man's redemption. Eternity alone will reveal the greatness of the possibilities of this union. Here below we are in the beginnings of this revelation.

I. *The indwelling Christ is the ever present Christ; the ever available Christ; our very present help in trouble.* It is the living Christ, indwelling the believer, that makes all victory, all progress in things spiritual possible to him. It is through constant communion, fellowship and companionship with this Christ that Christlikeness, and Christlike living are made possible.

II. *God has forever designed the heart of man to be one of his dwelling places.* Without this indwelling man will forever be incomplete. Only with it is complete, well-rounded human life possible. Man was created a holy being, for the indwelling of the holy God, and for an eternity of holy fellowship with him in the world to come.

III. *The indwelling of Christ is a purposeful indwelling.* Only through this vital relationship can the divine purpose be fulfilled in us, and through us. Only as we improve our opportunities to co-operate with him will these purposes be accomplished. In this indwelling, Christ confers upon man His greatest honor, and opens to him his most exalted privileges.

Welcome His incoming, and make the most possible of His indwelling.

IV. *Establishment in grace.* That ye *being rooted and grounded in love.* What the soil and its environment is to the tree, love is to the believer. Neither can grow without its native element. Man was made for love. Here he finds himself, and comes to his own. All that is contrary to love, is contrary to man's being, and destructive of it. Just as the root formation of the tree is the result of its own normal growth, so establishment in grace is the result of the believer's own growth therein. The more vigorous the growth, the firmer the establishment.

V. *It is through this divine indwelling that we become strong to comprehend with all saints, what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge. God is love.* To know this love, is to know God. Having this love, we are in the beginnings of its knowledge. Even in the realm of nature, our knowledge of things is only partial. In the realm of the spiritual, it is far more limited. But in either case, it is real, or may be. God is infinite, and His love is infinite. Throughout eternity, our knowledge of Him will continue to increase.

VI. *It is through this indwelling that we make progress in being filled unto all the fullness of God.* We are filled to our finite capacities now. And this fullness increases as our capacities are enlarged and developed. None of us would be willing to say that he had all of God now that he ever expected to have, or ever desired to have. It is difficult—if not impossible—to become fully acquainted with a human being during a normal lifetime. How much greater are the difficulties incident to being filled unto all the fullness of God. Our present indwelling of Christ is an earnest of that which will be ours in the ages to come.

VII. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.* Through Christ's indwelling, we will come into the enjoyment of ever increasing measures of the benefits of this power that worketh in us. This power is infinite. All things are possible to him that believeth, because all things are possible to Him in whom we believe. We may come into the enjoyment of the benefits of measures of this power that are far beyond our present attainments. We are in the beginnings of our Christianity, and in the enjoyment of its benefits. How much farther may we go? As far as we will—barring our human limitations. We are barely touching the fringe of Christian possibilities. For His glory and our good, Christ is beckoning us on to richer and fuller enjoyments of His grace and power.

- .. Wedding Certificates
- .. Marriage Booklets
- .. Baptismal Certificates

We have a special circular listing a wide assortment of Wedding Certificates, Marriage Booklets and Baptismal or Dedication Certificates. Send a postcard for this price list.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

Effectiveness of United Prayer

Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him (Acts 12:5).

Prayer is one of the believer's most exalted privileges. Through it he has access to God, and the privilege of availing himself of His help. In nothing else do we have a wider range of possibilities. It is so simple that the child may exercise it. It is so profound that the greatest of men have not been able to sound its depths, or scale its heights. In some measure, the humblest of us may enjoy its benefits. No one has exhausted its possibilities. The best among us are but beginners in the practice of the art of prayer. Let none of us be discouraged because of the meagerness of the results of his praying. Let none of us be satisfied with his present attainments in the exercise of prayer. Vast realms of unexplored territory are out beyond us, inviting us to enter into their possession. Few attain to eminence in their prayer lives. More of us should.

I. *United prayer is much more than a number of people praying at the same time, and in the same place.* It is a company of people praying together harmoniously, for a definite object, as one man. Prayer inspired by the Holy Spirit for the accomplishment of a common purpose, in which all are interested.

II. *Such prayer demands an occasion that is in the nature of a challenge to all concerned.* Such a challenge was the occasion of prayer made to God for Peter. Herod had killed James with the sword, and Peter was to be slain the next day. Prayer is more than a one-sided affair. It is a matter between God and the pray-ers. Faith also is a mutual affair—a matter between God and men. United prayer demands a united people, united faith. Something that brings a group of people into definite, simultaneous and harmonious action, is essential to united prayer, properly co-called.

III. *Men come to their best in prayer only when they are thoroughly aroused.* The more thorough the arousing—other things being equal—the more effective the praying. The church at Jerusalem was thoroughly aroused. Emergencies usually come to us as challenges. They are not to be regarded as discouraging, but as encouraging. It was when Israel was in danger of extermination that Moses offered prayers that had their place in saving them. It is in desperate situations that men have done their greatest praying.

IV. *Humanly speaking, prayer was the one effective resource for the church at Jerusalem.* It was the one way of possible deliverance open to them. There is but one Source of help for them, and that is in God. That there are mysteries in the divine administration of prayer,

all are agreed. In a matter of such tremendous importance we should be surprised if there were none. One thing is certain, God has made a place for prayer in His dealings with mankind, and expects it to be used. We would have us avail ourselves of this provision for the manifestation of His glory, and for our good. This deliverance, and its record has been an encouragement and help to men for nineteen hundred years, and will continue to be while time endures. To take from history what has been accomplished through prayer, would rob us of some of our most valued possessions.

V. *While the Holy Spirit is helping in prayer at the home of Mary, the mother of Mark, the angel of the Lord is releasing Peter in the prison, and delivering him from the power of Herod, and the expectation of the people of the Jews.* The chains that bind Peter to Rome fall off. The ties that bind him to God and heaven are strengthened. The chains that bind Herod to sin and shame hold securely. God hears and answers prayer.

VI. *Peter was surprised at the manner of his release.* In its beginning, he did not realize that he was being released, but supposed he was seeing a vision. The people who were praying were surprised at Peter's appearance. In their incredulity nothing less than the presence of Peter could convince them that he had been released. They insist that Rhoda is mad; that it is Peter's angel that she has heard at the gate. By persistent knocking Peter finally gains admittance. When they see him they are astonished.

VII. *After all has been said concerning the incredulities of the people most concerned in this transaction, one thing seems to stand out unmistakably.* These people were doing what they were capable of doing in their efforts at praying for Peter. In many ways they were beginners in matters of intercessory praying. They were doing what they could and exercising what faith they had. There was much of incredulity mingled with their faith. We cannot question their sincerity in their efforts. Mixed though it was, they brought their faith to God. It is not difficult to see imperfection here. But if God should record the scenes of our prayers, they might be even more faulty. This record is for our encouragement. Poor as our efforts may be, and faulty as they may be, we should bring them to God for His estimate of their value. Not that we should be satisfied with our attainments in the matter of prayer. But it is only through doing what we can, that improvement will be made. Prayer to God is the greatest thing in human experience. Its depths are fathomless, its heights transcend our loftiest flights; its breadths and lengths, are little explored by any of

us. It is a field of endeavor that in extent far exceeds our present powers of comprehension. Pray on; pray on.

Living the Sanctified Life

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing (1 Peter 3:8, 9).

Rightly we will never cease to praise God for sanctifying us wholly, and for the glory and blessedness of this blood-bought, God-given experience. Glorious as is this grace, it marks, not the end, but the beginning of our sanctified living. Concerning this, one thing is certain, we cannot do other things better than we know how to do them. We are still human and subject to human limitations. Thoughtful people are agreed that this is true of our living the sanctified life. We have to learn to live this life as we have to learn to do other things. Many of us have had meager opportunities to master the mysteries of the fine art of living. Wherever we are in the acquisition of this knowledge, there we must begin. Others who have been more favored may have advantages over us in these matters. Nevertheless their examples should be helpful to us, as are the examples of all who have gone farther in grace than have we. Within the range of the possibilities of the sanctified life there is room for much improvement in the lives of the best of us. This improvement we should ever be seeking to make, that God's glory may be seen in our living, and man's good accomplished through it.

I. *Finally, be ye all of one mind.* In everything that God has made that has life, He has given us variety. There are as many minds among us as there are people of us. No two minds are alike. While there is not uniformity of minds among us, there may be unity of mind among us concerning matters of living for God's glory, and man's good. Unity of mind concerning the great essentials of experience and living. It is that oneness of mind which God has designed us to have as His wholly sanctified people.

II. *Having compassion one of another.* Here is one of our fundamental needs. In view of our finite limitations it is easy for us to see in others things to criticize, and not so easy to see things worthy of commendation. It is only as we pass over the road ourselves that we begin to see how much more becoming and helpful is compassion than criticism. We like to have others put good constructions upon our efforts at right living. We should put good constructions upon their efforts. Normally we should all seek to do better than we are doing.

III. *Love as brethren.* Our Lord's new commandment to us is that we should love one another as He loves us (John 13:34, 35). Loving with this love, fault-finding should be at a minimum and helpfulness at the maximum. One of the fine arts of living is appreciation of the efforts and actions of others. We are all traveling the way of sanctified living for the first time. Seeing others through eyes of love, and considering them from hearts of love is the way to eminence in sanctified living.

IV. *Be pitiful. Tenderhearted* (R.V.). The heart of man is one of the marvels of creative power. It is capable of sinking to the lowest depths of sin, of shame, of iniquity; or of rising to heights of holiness and Christlikeness that are sublime. It is what its owners make of it, supplemented by satanic power on the one hand, or divine grace on the other. If it is tender, it is so because we make it so, by grace and power divine. A tender heart is a fountain of gladness, causing things within its influence to share its mellowness. It is this kind of heart we should cultivate as wholly sanctified people.

V. *Be courteous. Humble minded* (R.V.). Humble mindedness is essential to true courteousness. In one sense, courtesy costs nothing. In another it costs everything. It is not an easy grace to cultivate and develop. But it can be cultivated and developed and as it is the graces of the sanctified life are beautified by it. The bringing of our powers to sanctified functioning, is essential to sanctified living.

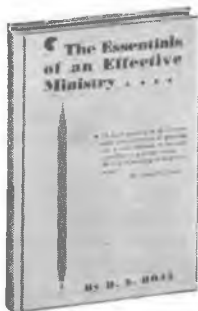
VI. *Not rendering evil for evil, or railing for railing.* Not only must we have a right attitude toward those who are of us, but we must have a right attitude toward those who are not of us. Rendering evil for evil, is putting ourselves on the plane of those who render evil. Living the sanctified life tends to lift others to higher levels of living. Failing in this, we ourselves sink to lower levels. Thus we hinder rather than help those within the scope of our influence.

VII. *Knowing that ye are thereunto called, that ye should inherit a blessing.* It is by returning blessing for evil, and for railing, that we inherit our richest blessings. And it is by so doing that we become channels for the bestowment of blessings upon others. It is by being channels of blessing to others that the channels of richest blessing are opened to us. Blessings come to us as we put ourselves in the way of being made blessings to others. It is for God's glory, and for our good, and the good of all concerned that we become instruments of blessing to all with whom we come in contact. In so doing we live the sanctified life in deed and in truth, by the grace and power of God.

Books for Ministers

THE ESSENTIALS OF AN EFFECTIVE MINISTRY

By H. A. Boaz



Inspiring, straightforward, intimate addresses on the work of the Christian ministry. Every page sheds some light, old or new, upon the quality of the work of the minister or the technique of his profession. The most important affirmations of Christian thought and ministerial practice are well stated. \$1.00

MAKING OF THE MINISTER

By William H. Leach. The chapters: The Background of the Minister, The Education of the Minister, The First Years of Disillusionment, The Minister's Economic Security, The Productive Years, Ethics of the Parsonage, The Minister in His Community, The Leader in His Church, The Minister as Pastor, The Minister's Personal Evangelism, The Minister in His Pulpit, Ministerial Ethics, Showing up, The Recessional, Epilogue: The Church Looks Ahead. 1.50

THE MYSTERY OF PREACHING

By James Black. This book is considered by some Bible scholars to be the best series of lectures to preachers available. These are lectures—unpolished for literary effect—just as they were given to ministerial students. Dr. Lynn Harold Hough says, "It's a long time since I have found such vitality and insight and mental vigor and human heartiness. Happy the preacher who renews his enthusiasm at the fires Dr. Black has kindled." This is a book every minister should be required to read. 1.50

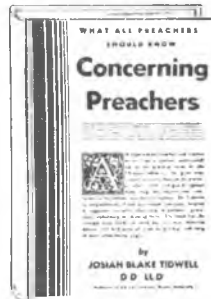
PREACHING

By G. Campbell Morgan. A book of methods of preparation in expository preaching. It deals with (1) The Essentials of the Sermon; (2) The Text; (3) The Central Message; (4) The Introduction and Conclusion. Dr. Morgan does not lay down "rules" but sets forth principles that are of fundamental importance and vital value in preaching. Here is a book that even a seasoned preacher may read with distinct profit. 1.00

CONCERNING PREACHERS

What All Preachers Should Know

By Josiah B. Tidwell of Baylor University, Waco, Texas. This experienced preacher and teacher writes from a spacious understanding of the practical needs of the Christian ministry. He gives wise counsel on every phase of the pastor-preacher's work. Dr. Tidwell is sympathetically frank in criticism, cordially helpful in suggestion, earnestly discerning in guidance, generously stimulating in encouragement. This book has the younger men chiefly in mind but any man, however mature, will find gems of truth on privilege and duty in these illuminating pages. \$1.50



THE MINISTER

His World and His Work

By William Adams Brown. A new book that discusses a minister's problems. What those old and new problems are and how the minister can and must prepare himself to meet them is the burden of these messages. 248 pages. 2.00

THE MINISTER AS PROPHET

By Charles Edward Jefferson. A new edition of these famous lectures on preaching which have been out of print for several years. This book is a classic. It magnifies the preaching office as compared with the work of administrator, organizer, financier, pastor, etc. Every minister, young or old, should read this book through once a year. 1.50

JESUS AS A SOUL-WINNER and Other Sermons

A series of fifteen sermons by A. T. Robertson, D.D.

All the qualities of spiritual insight, evangelical passion and scholarly analysis which so markedly distinguished the writings of the late Professor Robertson are apparent in these messages.

This is not a series on soul winning or personal evangelism. The title of the book is merely the subject of the first sermon. 1.50

NAZARENE PUBLISHING HOUSE

2923 Troost Ave., Kansas City, Mo.